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WEEKLY PEOPLE

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ON THE SKIRMISH LINE

SHOOTING UP STUFF AND NONSENSE OF CAPITALISM.

Cold Cash and the Holy See—Cardinal Gibbonses Promoting Disorder—Rabbi Wise's Foolery of Suppressing One-Sweatshop-at-a-Time—Taft's Hint to Insurgents.

There must be some mistake in the story told by the "Giorno" of Naples that Sister Candide, who had but little money of her own, paid to the Vatican, the Propaganda and the Roman Orders, more than five million francs collected for the foundation and support of two institutions for the care of consumptives, the said moneys being wanted by the Holy See "when the Church and State were legally separated in France and the Holy See was thereby deprived of a rich source of revenue." There must be some mistake in all this. What interest has the Holy See in such material things as francs?

Can it be said there is no connection between the attempt of a superstitious mob at Avallino in southern Italy to hang a party of American Protestant clergymen who happened to be in the neighborhood when the earthquake occurred, and to the presence of whom the besotted mob attributed the calamity,—can it be said there is no connection between that occurrence and our own Cardinal Gibbons attributing the recent inundation of Paris to the wickedness of the French Government in secularizing the religious orders?

The "hint at Insurgency" was not a "passing one," as the Jackson, Mich., reports of President Taft's speech in that city have it. It was a square kick. True, President Taft, in speaking of the dangers run by the sacred "institution of the private property," called the danger "Socialism." To the Plutocracy, Insurgentism is a menace to chunks of Plutocratic private property, and President Taft is, in his ignorance, quite sincere in the belief that Insurgentism is Socialism. To the big pirate, the small, would-be competing pirate looms up in the identical light of the cruiser that patrols the seas against piracy.

The Socialist party, with its Anti-Chinese patriotism, is placed in cruel light by the Pekin, China, despatches that tell of "palace spies closely watching delegates who have arrived here from the Chinese colonies in Australia, the Philippines, and elsewhere [the United States?] and who are believed to represent the revolutionary element among the Chinese living abroad." Prince Chun and the S. P. privately owned press and get-rich-quick Interests seem to be moving "arrum in arrum."

"Desperate" is the fitting term for the Republican Stalwarts. Even if the primary frauds charged to the Pennsylvania Stalwart John Dalzell, Speaker Cannon's right bower in the House, be not, as claimed, numerous enough to have affected the returns, the frauds are palpable enough, and brazen enough to betray desperations.

Rabbi Stephen S. Wise is at his usual trick of saying "smart nonsense." As well might he urge physicians to fight one tubercle at a time as to advise them to fight a sweatshop at a time, so as to destroy the sweatshop system, so as to destroy tuberculosis. Tuberculosis will be destroyed in that way as little as Rabbi-Stephen-S.-Wiseism will be done away by doing away with one Rabbi Stephen S. Wise at a time.

Omnipotent Capital! Thy praises were sung by Paul Lafargue in his work "The God Capital." Yet, like true omnipotence, every day discloses some some fresh evidence of its limitless power. Over night no less than fifteen towns were moved by the New Haven Railroad placing them at greater distances from New York than they were when the people of those towns went to bed on June 6,—and thereby justified the road to increase its fares. The volcanic tremor extended from Westchester in the State of New York, deep into the State of Connecticut. The feat was marvelous—a marvelous demonstration of the omnipotence of the God Capital.

The Republican Stalwarts must feel firm in the saddle here in the East. While, here in the East, rates are going up serenely; mergers effected brazenly; and even whole rafts of towns "moved over night" to greater distances from New York, so as to furnish the roads a pretext to raise the fares of commuters;—while this railroad deviltry is going on here in the East, Taft rushes headlong to pacify Western wrath by threatening the western roads with injunctions, and securing favorable settlements from them—whereupon the President heaves a sigh of relief, and the Roosevelt brigade look thwarted.

Anti-Roosevelt elements are making a great clatter over what they term the "individuals-rather-than-policies" political warfare in Washington. There has been no "policies-rather-than-individuals" in the political warfares at Washington since the Civil War was over. Policies-rather-than-individuals prevails only at times of great issues. These, once settled, what inevitably follows is a wrangle among the victors for the spoils —individuals-rather-than-policies.

"Watson's Jeffersonian Magazine" for the current month has finally obeyed the summons of the Daily People to haul down, as piratical, its challenge to the Editor of The People, which it kept standing in its previous, the May issue, notwithstanding Mr. Watson's having quickly taken to his heels the instant the challenge was accepted. With characteristic bourgeois rectitude, however, Mr. Watson fails to accompany even this tardy act of propriety with a notification to his readers of his letters to the Editor of the Daily People in which he dishonors his own "dare." Mr. Watson leaves his readers in the belief that his challenge was not taken up.

Prohibition may be waning. The theory that the cause of involuntary poverty is "the manufacture, sale, importation and exploitation" of alcoholic beverages is too absurd to abide. All the same, the testimony of the United States Brewers' Association in convention assembled at Washington is hardly reliable testimony of Prohibition being on the wane. Brewery stock often needs "bulling."

It begins to look as if those who are active in the endeavor to secure the pardon of Albert T. Patrick, now serving a life sentence in the penitentiary in this State for the murder of his client, the wealthy William Marsh Rice, are not a lot of sentimentalists. It begins to look as if Patrick may be the victim of a conspiracy that had cash for its goal. When Patrick was indicted for murder, six indictments were simultaneously found against him for forgery in the first and second degree in connection with the Rice will. Now all the six indictments were dismissed on June 8. Patrick may be guilty of the murder of Rice. But this dismissal of the indictments charging him with the forgery of a will in his interest, smells, to say the least, fishy. If Patrick is not guilty of murder he is not the first victim of the manoeuvres of devout worshipers of the right of property-holders to dispose of their property as they please. Under class-rule property rules man, not man property.

Baccalaureate sermonizers are not as a rule noted for their brilliancy, and the Rev. Dr. Cleland B. McAfee, who delivered the address at New York University on the 5th is no exception to the rule. Speaking of the victims of present industrial conditions the Rev. Dr. said: "The Bowery crowd, the bread lines, the assemblages of the 'down and out,' are not made up of men who had no chance, of men who were cramped in their opportunities. You find college men among them." Rev. McAfee is still living in the dim and distant past when only the manual labor market was overstocked, and when the possession of a college education lifted a man out of this and gave him "a chance." Now, however, one may be a college man to the last notch, and still have no more "chance" than he whose college years were spent in a factory.

The Central and Eastern lines of railroads are pulling together to oppose the U. S. injunction against them by resorting to a "general rate increase," and they are allowed to do so in peace. When railroad workers answer an injunction with a "general strike," the military is called out against them.

Another Trust to be bought—the Long Island Ralroad concern, just convicted of having confiscated a whole street in Jamaica, highandedly, in genuine brigand style.

Between Parisian physicians and New York school teachers, what a difference. With the declaration "You belong to the manual proletariat, we to the intellectual proletariat," the former come to the General Confederation of Labor and ask for admittance. The latter, however, when reminded that their wages are controlled not by sentiment or chivalry, but by the condition of the labor market, reject the reminder, on the plea that it "makes them think of carrots and potatoes."

"LABOR LEADERS" SEEK OFFICE.

Washington, June 12.—The American Federation of Labor announcees it will make a strong campaign this fall for the election of Congressmen who "carry union cards." Efforts will be made to elect a group of forty unionists to the House of Representatives, as it is said that it will require that number in order to have a "good working minority."

LET US TRY THIS.

Newspapers and magazines spend enormous sums in advertising themselves, that is in getting readers. The S. L. P. press can not afford the expense of even a feeble campaign of that kind. If it could, it might do some good, then again it might not. The S. L. P. press has, on the other hand, a band of devoted adherents who make the S. L. P. press known, who bring it readers. It is through the work of the active ones that the S. L. P. grows in strength and increases its influence.

To you, who are not of the Active Brigade, we are not simply going to say "Why don't you join the active ones!" No, we are not going to do that, but we are going to ask you to send us the names of five persons, whom you think there is some chance of getting to subscribe for the Weekly People if we should send them a sample copy and ask them. Let us know at the same time if we may mention your name, by way of introduction, when we ask them to subscribe.

When you have selected your five names you may think to yourself "Why shouldn't I see these people about it myself?" Should you do that, and succeed in getting some of them, so much the better, then send us the names of those with whom you failed.

We know of no good reason why between us all we shouldn't be able to double the Weekly People circulation. We will do our part if you will do yours. This plan may work out well. Let us try it.

ORDERS COMING IN FOR SPECIAL ISSUES.

The first orders for the special anniversary issues of the Daily and Weekly People came in yesterday.

Section Hartford, Conn.	$7.25
Branch II, So. Hudson, N. J.	5.00
Section Plainfield, N. J.	1.25

"LOVE WITHOUT CHILDREN"

He who coined the phrase: "There is but a step from the sublime to the ridiculous," should have added "and there is an even shorter step from the sublime to the disgraceful." If there be any doubt about that, look at the movement that has sprung up among some people in Sweden as a result of the break-down of the late general strike in that country, and which, though not officially so designated, goes by the name of the "Love Without Children Movement."

Religious fanatics have been known to gather into communities that exclude children and the love that begets them; but neither the dementia that promoted the schemes, nor yet the utter shipwreck suffered by them, could call for aught but pity for the pathetic spectacle of mental aberration in pursuit of salvation.

At the extreme opposite end of the line, one finds the intellectual giant of a Humboldt, proceeding from totally different premises and aiming at a wholly different goal, express the belief that it was criminal to bring children into life. Neither does such a stand, nor its emphatic rejection by the human race produce the disgust that the disgraceful thought provokes.

It is otherwise with the "Love Without Children" move, set up by a certain element in Sweden, as a "hitting back" at the capitalist class for the failure of the general strike.

A strike is a revolt of wage slaves against the conditions under which they sell themselves to the master to *work* for him. The general strike is such a revolt multiplied manifold. The "Love Without Children" move amounts to lowering the affections of the members of the proletariat to the level of the efforts that the proletariat is enforcedly put to in the shop. It amounts to placing the gentle relations between the male and the female proletaire upon the market level on which the proletaire finds itself towards the master class.

The aspiration after fatherhood and motherhood is implanted in mankind, and has been sublimated into uplifting emotions at every step that the race has taken away from the lowest strata of savagery. Lewis H. Morgan the ethnologist points out that Love is a growth—absent in the low savage state, a force of increasing potency in the measure that man progresses, till it breaks forth in the undying lyrics of conjugal affection that have blossomed forth in all written languages: hand in hand therewith the delights, rendered all the keener by the trials, of fatherhood and motherhood. The "Love Without Children" move is in the nature of a strike, and the language it holds is: "No pay, no children!"—just as in the economic strike the language held is: "No pay, no work!"

The element in Sweden that has hit upon the idea of this bizarre "strike" makes the boast of "revolutionariness" a specialty, and, of course, is hard to distinguish from the Anarchists. It was left to such an element to disgrace the sublime general strike of Sweden with the reflex of such a "hitting back" at the capitalists for the failure of the strike as the "Love Without Children" move.

WISCONSIN S. L. P. MEN

HOLD STATE CONVENTION AND NOMINATE TICKET OF STALWARTS.

Clarification of Workers Held to Be the Need of the Hour—Anti-Immigration Stand of Berger and His Party Attacked and Exposed—Daily and Weekly People Endorsed.

Milwaukee, Wis., June 11.—The State convention of the Socialist Labor Party of the State of Wisconsin took place on Friday, June 10, at Catel's Hall, 300 Twelfth street, Milwaukee.

The following ticket was nominated:—

For Governor—Fred G. Kremer, Milwaukee.

For Lieutenant Governor—John Herold, Eagle River.

For Secretary of State—John Vierthaler, Milwaukee.

For Treasurer—Fred Farchmin, Sheboygan.

For Insurance Commissioner—Albert Waug, Superior.

The convention was largely attended, and the determination of the delegates was that a strong fight be put up in the Badger State for the principles of the Socialist Labor Party.

Albert Schnabel, who presided at the convention, made a speech in which he paid attention to the Social Democrats. He spoke in part as follows:

"It is up to us of the S. L. P. to put up a ticket composed of men who can support and expound scientific Socialism. The S. D. P. is continually leaving the ground of International Socialism, and it is up to the S. L. P. to clarify the workers.

"The field is ripe for the S. L. P. in Wisconsin," said Schnabel in conclusion; "it is our duty to put our shoulders to the wheel."

John Vierthaler was elected State Secretary for the Party for the ensuing two years. A state committee of seven was appointed to take charge of the campaign. It consists of Albert Schnabel, August Reinhart, Charles Slabey, Charles Erhart, Charles Oberheu, Charles Bartsch and Hans Hillman, all of Milwaukee except Oberheu, who hails from Superior. The circulation of nomination papers will commence at once, and congressional nominations will be made by the locals in their several districts.

Twenty-two delegates were present, representing locals in Milwaukee, Sheboygan, Superior, Red Granite and Racine.

In the resolutions adopted by a unanimous vote, Victor Berger's "stand on immigration was attacked and exposed as treason to the working class. The convention took its stand in sympathy with the resolution adopted by the International Socialist Congress at Stuttgart, and branded all attempts at exclusion of any race or color by any so-called Socialist party as being hypocritical and detrimental to the labor movement of the world. The resolutions concluded with an indorsement of immigration as having a tendency to intensify the class struggle and thereby hasten the overthrow of capitalism in its broadest sense, and to hasten the doom of the capitalist system and the rearing of an industrial government of the working class.

Other resolutions called upon workingmen for their moral and financial support, and indorsed the Daily and Weekly People and the recognized Socialist Labor Party organs in other tongues as the organs of the movement.

The platform adopted is as follows:

"The Socialist Labor Party of Wisconsin, in convention assembled, declares its affiliation with and its indorsement of the principles and tactics of the Socialist Labor Party of the United States.

"Under our present system of society a government can not be in the interests of all the people, because society is divided into two antagonistic classes. In fact, our present government, the so-called "state," is essentially a capitalist state, and as such its primary function is to protect the property of the owners of the means of production and distribution, who constitute the capitalist class.

"It makes no difference whether certain industries are owned by private capital, as at present, or by the state. The difference is in name only; instead of private capitalism we would have state capitalism.

"The only means that will ever bring about the salvation of the working class is the abolishment of the private ownership of the means of production and distribution and the substitution therefor of collective ownership of all the means of production and the ending of the present production for profit.

"In order to establish Socialism, under which production will not be carried on for profit, it becomes necessary for the working classes to organize themselves into industrial unions. At the present time the capitalist system has developed to a point where the craft form of organization, as represented by the American Federation of Labor, has outgrown its usefulness and can do very little good for the laboring class. It is just holding its own, at a tremendous sacrifice of the working class.

"This craft form of organization divides the workers. While one craft is out on a strike the others remain at work and help break the strike. The same American Federation of Labor is endorsed by the Social Democratic party of Wisconsin, the Social Democratic Herald being the official organ of the Wisconsin State Federation of Labor and the Social Democratic party.

"Therefore, we call on the working class to join the Socialist Labor Party as the political arm of the only revolutionary labor movement, and the Industrial Workers of the World as the industrial arm."

H. B.

CUTTING A BIG "MELON."

Wonderful Species That Grow in the Singer Factory.

Elizabeth, N. J., June 4.—The biggest "melon" of the year is to be cut here on June 16. Of course everybody knows that the melon is a large and juicy fruit, delightful to the taste, but it is not that kind of a "melon" that is to be cut here.

The "melon" to be served up here was "raised" at the works of the Singer Manufacturing Company. It was fertilized with the bone and marrow of workingmen, and watered with their sweat. "A queer sort of 'melon' that must be, and not very delectable to the taste," I hear some one say. But nay, brother, that "melon," thus fertilized and watered, brings pleasures untold to those "entitled" to a "slice."

Perhaps you may think that the workers who produced that "melon" are the ones who are to share in its whack up. Wrong, wrong, we will not even see a slice of it, let alone partake of it.

The "melon" to be cut is in the shape of a $30,000,000 stock dividend. The stockholders are to meet here, which should enable them to get a glimpse, at least, of the plant they administer by absent treatment. The stockholders will vote on a proposition to increase the capital stock from $30,000,000 to $60,000,000. This increase will be distributed as a 100 per cent. stock dividend. The company could, if it chose, pay a cash dividend of $30,000,000, as it has on hand a surplus of more than that. They get it just the same, only in another form.

Singer stock, quoted at $562 a share, should soon pass the price quoted for John D.'s Standard Oil—$623 a share. The proposed 100 per cent. dividend is not the largest distribution that the company has made to its stockholders. In December, 1900, when the capital was increased from $10,000,000 to $30,000,000, a 200 per cent. stock dividend was declared.

The company is quite an industrial concern, owning iron mines and timber lands. Besides the immense plant here it has others in the old country, and Canada.

Upon reflection I find that we are to "share" in the "melon" after all—we are to have a three weeks' vacation in July. What more could a wage slave ask than three weeks' rest in midsummer? Pay? No, of course not. There will be no pay then. We can do as we have often done before in these "vacations"—scratch gravel.

Where dividends are so huge it is a safe guess that wages are correspondingly low. It is true in this instance. There are men in Singer's working as machinists who get as low as $8 and $9 a week, which is about as low a machinist wage as is going in the country. This then is our "share" of the "melon."

Sam Gompers' unionism declares that the capitalist and the worker are brothers. But it is a queer sort of brotherhood that shuts out from all participation in the "melon" the labor brothers, who produced it, and turns over to the capitalist brothers, many of whom never saw the place where the "melon" was raised, the entire juicy fruit. It is high time that the workers were on to this game which buncoes them.

S. L. P.

"DEMANDMENTS."

Ten Rules Laid Down by Lordly Firm for Its Wage Slaves.

New Haven, Conn., June 11.—A New Haven manufacturer has posted conspicuously several copies of a new decalogue which he calls the Ten Demandments. Here they are:

1. Don't lie: it wastes our time and yours. We are sure to catch you in the end, and that's the wrong end.

2. Watch your work, not the clock. A long day's work makes a long day short, and a day's short work makes our face long.

3. Give us more than we expect and we will pay you more than you expect. We can afford to increase your pay if you increase our profits.

4. You owe so much to yourself you can't afford to owe anybody else.

5. Dishonesty is never an accident. Good men, like good women, can't see temptation when they meet it.

6. Mind your own business and in time you will have a business of your own to mind.

7. Don't do anything here which hurts your self-respect. The employe who is willing to steal for us is capable of stealing from us.

8. It is none of our business what you do at night, but if dissipation affects what you do next day and you do half as much as we demand, you'll last half as long as you hoped.

9. Don't tell us what we like to hear, but what we ought to hear. We don't want a valet to our vanity, but we need one for our dollars.

10. Don't waste time cutting specks out of rotten apples.

—N. M.

Until the workers know Socialism they are the hopeless victims of Capitalism. Spread the light!

SAN FRANCISCO LETTER

THE EIGHT-HOUR DAY A LA A. F. OF L.

Working Class Continually Chasing a Will-o'-the-Wisp, When Organized on Pure and Simple Lines—Trust-Busting on the Coast—Other Items.

San Francisco, Cal., June 6.—The eight-hour day, that much yearned-after rose of pure and simpledom, has at length burst its bud and begun to bloom for the iron trades of San Francisco. But the flower is not up to expectations, being somewhat wilted and drooping, and threatening to end its existence by early decay. Besides, there are ugly thorns on the stalk.

After the fire, conditions being somewhat abnormal, in that a high cost of living prevailed locally, and in that economic conditions imperatively dictated the immediate rebuilding of the city, the unions were momentarily in a favored position. The iron trades, animated more by instinct than by intelligence, struck as a unit for a higher wage and the eight-hour day. They could have forced the matter there and then, but in true A. F. of L. style they made an agreement with the bosses whereby the eight-hour day was to be established gradually by a sliding scale spread over three years. June 1st was the final date. The eight-hour day is now operative in the iron trades, but——

That "but" is written in characters mountain high.

As a result of the higher wages and shorter hours now prevailing in the San Francisco iron trades, the shops of Los Angeles, Seattle and other places along the coast are obtaining the greater part of the work. There is a scant third as many men employed in the iron industries as there were before the fire. Remember, the comparison is made not with the rush times prevailing right after the calamity, but with conditions existing before the fire.

The bosses claim that that work which is not going to Los Angeles or Seattle is going East, and they cite numerous instances to prove this. No wonder. A glance at the hours and wages existent in the three principal coast cities will show the why and wherefore.

	Hours.	Wages.
Machinists.		
San Francisco	8	$3.50
Seattle	9	3.60
Los Angeles	10	3.50
Molders.		
San Francisco	8	4.00
Seattle	9	3.50
Los Angeles	10	3.75
Blacksmiths.		
San Francisco	8	4.00
Seattle	9	47c. hour
Los Angeles	10	$4-$5
Patternmakers.		
San Francisco	8	5.00
Seattle	9	3.75
Los Angeles	10	4.50
Boilermakers.		
San Francisco	8	4.12½
Seattle	8 & 9	4.00
Los Angeles	10	$3.30-$4

Also, according to the Bureau of Labor, the average rate of pay in the shipbuilding trades of the Atlantic Coast is 25.33 cents per hour as against 36.33 cents per hour on the Pacific Coast.

And the unions of the iron trades, what do they reply? This: That they are doing as much work in eight hours as was formerly performed in ten. One could tear out one's hair by the fistfuls at such slavish stupidity.

Meanwhile a practical move has been made to equalize conditions on the Coast. The iron trades of Los Angeles have been called out on strike and those of Seattle are expected to be called out. The fight will be for uniform conditions on the Coast in the iron industries. The reports that one hears from Los Angeles are anything but glowing. It is said that a bare 20 per cent of the men are out and that these are from the small places The eight-hour day in the San Francisco iron trades depends on the outcome of these strikes. A sorry hope.

"You bet the government gets after the trusts," says the man on the street in 'Frisco. This remark is called forth by the grand jury's investigation of the so-called Vegetable Trust. This "trust"

(Continued on page six.)

A CATHOLIC'S ANSWER AND A REPLY

GERTRUDE STRAUSS, TACOMA, WASH., ON L. C. FRAINA'S ARTICLE, "AN ANTI-SOCIALIST MEETING"—FRAINA'S REPLY.

Your attack upon the morals of Catholic priests and people, which appeared in the Weekly People of April 9th is so very indecent that I should not read it through, much less reply to it, save that such junk as that surely does disgust an army of honest people and prevents them from taking up the study of Socialism and landing in the Party. If out of the fullness of your heart your pen writeth, what opinion do you suppose will be formed of your own morals? [1] After fairly heaping up insults and throwing it at the past and the dead, you remark, "The Roman Catholic Church is still a source of flagrant immorality and debauchery, unknown to the average layman." What kind of an idiot do you take the average layman for anyway? You give him credit for a great gift of faith if you think he will believe you.

[2] The brand of idiot you take the Catholic woman for, we can judge from your pen. Now, let us see, has the confessional rendered us indecent, as you charge? I am without time or chance to hunt up new statistics, but the Journal of the Statistical Society of London for the years 1860, '62, '65, '67, gives the number of illegitimate births in England and Wales as 6 1-2 in every hundred, whilst in the Catholic kingdom of Sardinia the number is slightly over 2 in the hundred, and in Ireland 3 in every hundred. Then please remember that Ireland is largely Protestant in the North, and Catholic in the South. The "Scotsman," whose statements are based on the report of the British Register-General, after giving a lot of Irish statistics says: "The sum of the whole matter is that semi-Scotch and semi-Presbyterian Ulster is fully three times more immoral than wholly Popish wholly Irish Connaught." The "Scotman" is decidedly Protestant. A non-Catholic writer, Mr. Laing in his "Tour in Sweden in 1838," says: "Of the 2,714 children born in Stockholm, 1,577 were legitimate, 1,137 illegitimate; making only a balance of 440 chaste mothers out of 2,714; and the proportion of illegitimate to legitimate children not as one to two and three-tenths, but as one to one and a half." I write this with shame, and surely not to offend these beautiful and amiable people. They simply could not remain moral without the strength to be derived from the ministrations of Catholicity, which was entirely wiped out in Sweden. So many of the children of our Swedish settlers have become Catholic again.

In Prussia statistics are kept according to the religious profession of the people. Any truth seeker can find easily how far the confessional corrupts us by looking up official records. I think the year was 1878 that the figures appeared, "Prussia (Protestant) 10.0—Prussia (Catholic) 6.5," and I will stake my life that the Catholic figures would not have run up so high if the confessional were made use of a little more.

Now let every honest man who reads this consider soberly what I claim: that no priest on earth could keep us out of the S. L. P. if we ourselves were not afraid, and with good reason, that the infidel propaganda carried on so industriously in its literature and newspapers would destroy the faith in our young people and cause them to grow up immoral; indeed, immoral. Do you know the horror of that word?

In the light of these statistics, we surely have grounds for fear. If we get in and work for infidelity we will destroy the faith of the uninstructed among us, and will surely destroy the young. But, oh, how anxiously we turn our eyes toward Socialism, until we perceive the traces of this rotten-egg, just referred to, on every side. Perhaps under the Socialist Republic you can show us how we can keep on our feet morally, without the Catholic faith, but surely not now. We are well aware that in the Democratic and Republican ranks there is more hidden intolerance than in Socialist ranks. A man can't rise among them if his wife even is Catholic; only they have policy enough not to make a public profession of the anti-Catholic spirit.

I wish you folks would take a tumble, blot out this rot, each of us being what we wished privately, and make it possible for us to get in and work like beavers for the overthrow of the capitalist system which we suffer from even as you do. We are many, and if we are decent we are liable to be honest too. It is untrue and unjust to call the handful of worldly priests "The Church," as is so often done. But remember, they are not keeping us out: you are doing that yourselves. We are far from being the bossed-about set some are led to imagine.

Now for a few words more to Mr. Fraina. [3] You are entirely off on the subject of papal infallibility, and had better look it up, or else you are deliberately telling lies about it. I couldn't re-write your sayings,—they are too silly,—but you could have found out from even an instructed Catholic child that Pope Gregory referred to ex-cathedra utterances of the Church and to nothing else, for to those utterances infallibility is strictly confined.

[4] Then the holy horror that overcomes you at the thought of the work on moral theology, to be found among the books of instruction for priests, is both silly and vicious. You might as well pretend horror for the books of instruction used by medical doctors. Our priests not only study the soul, but even are obliged to take a course in medical science before they are ordained, but they are not corrupt, neither do they corrupt us.

[5] I wouldn't bother with you, but if any of the workmen who are on the square and have fair minds still doubt, let them go, several together on a Sunday, and visit Catholic convents and look at the pure faces of our sisters; let them call at colleges and monasteries and tell the priests that they came to look around and learn more about their way of living, and before they leave let them ask any of the fathers to hand them an old Catholic directory. The father will be glad to get rid of it, and the comrades may see for themselves the great number of men, 45 orders of them, in the United States alone, who are living in community even as the first Christians: not long-faced or hypocritical, but the brightest, busiest, cleanest, manliest men in the land. And if any of the comrades come back from such a Sunday trip as that without having a truly jolly time and learning a heap, let him write to me and give me fits. Any Catholic will hunt up the Franciscan, Benedictan and Jesuit colleges and Monasteries for them. The very idea of everlastingly painting us black and foolish truly makes me tired.

Gertrude Strauss.

FRAINA'S REPLY.

While the above is presumably intended as an "answer" to "An Anti-Socialist Meeting," a thorough reading demonstrates its utter failure to do so. The main contentions of my article are wholly ignored: no effort is made to refute them; instead, the writer digresses into irrelevant non-essentials. These contentions were two:—First, that the Roman Catholic Church convicts itself by past actions and present attitude of being "PRIMARILY A SECULAR AND POLITICAL INSTITUTION: IT IS POLITICS DRAPED IN THE DRAPERY OF RELIGIOUS FORMS; *and as such open to attack by the Socialist Movement.*" Second, that Roman Catholicism, (as well as all other religious organizations) is impotent to solve the Social Question and realize the emancipation of the proletariat; that all we workers can expect, and actually receive, from the Church, is the empty promise of eternal bliss in a hypothetical hereafter. Wails and declamatory denunciation do not answer these charges. My article was not an "attack," in the sense that I was the aggressor, but a reply to the anti-Socialist propaganda waged by the Roman Church. Catholicism held the aggressive posture, I the defensive. He who defends himself against attack performs a legitimate action.

The historical method of attack makes the Church and its adherents squirm. Only too anxious are they to have us waste time and energy arguing issues implied in abstract theological theories, for then a wide domain of sophistical and confusing thought would be open, and the endless talk involved paralyze the activity of the Socialist Movement. But the moment we discard rhetorical denunciation of metaphysical abstractions, and expose the duplicity, tyrannical deeds and hypocritical role of Roman Catholicism by historic evidence, the spear of our criticism immediately pierces its entrails, and bitter wails rend the air. Macchiavelli used this method in attacking the Church, the result being that his works were placed on the Index Expurgatorius, and his name, thro' the influence, primarily, of clerical detractors, has become a synonym for evil. [1] Yet his arguments were never answered—could not have been, for historic facts are indisputable, ever damning the guilty culprits. And neither has Gertrude Strauss made answer to my article, cast as it was in the Macchiavellian mold of history.

Accordingly, having met none of my main charges, the "answer" would be worth no attention, were it not for the fact that it gives one an opportunity of revealing additional material relative to the Roman Catholic Church, and, incidentally, to provide a basis for the possible enlightenment of my fair critic.

To prevent confusion and repetition, the arguments of Gertrude Strauss will he dealt with seriatim, for which purpose the numbers in her article are incorporated.

I.

The Home, Woman, and Roman Catholicism.

My antagonist hinges her "answer" on the subject of immorality, and denies that the Church has ever incited, or continues to incite, practices of evil repute. Her method of affirming this denial is the peculiar one implied in the Jesuitical system of controversy. No effort is made to refute my statements of fact: these are ignored, cast aside as too "indecent" for comment, while matters of comparatively little moment are made the issue of combat, thereby raising clouds of mental dust to obscure the real issue. Such a method is unworthy the sincere controversialist, particularly when one claims to be a Socialist. My facts were wholly historical. For the benefit of a systematic discussion, they are herewith reproduced:

"The Roman Church, as well as other forms of Christian churchianity, ever, theoretically, held woman to be a degraded and unclean being, who ruined man and introduced sin into the world, though the saintly prelates were not above using the women as the vehicles to satisfy their lust. The institution of celibacy and its consequences conclusively prove as being false the claim that the Church 'sustained family life, and honored the purity of woman.' By elevating celibacy into a high principle of conduct, the Church cast a reflection on natural intercourse between the sexes that inevitably led to the most monstrous excesses among clergy and laymen: it created a state of sexual perversion that brought forth an evil brood of iniquities. Lecky, in his 'History of European Morals,' writes:

"'The writers of the Middle Ages are full of accounts of the nunneries that were like brothels, of the vast multitudes of the infanticides within their walls, and of the inveterate prevalence of incest among the clergy, which rendered it necessary again and again to issue the most stringent enactments that priests should not be permitted to live with their sisters and mothers. Unnatural love, which it had been one of the great services of Christianity to almost eradicate from the world, is more than once spoken of as lingering in the monasteries; and shortly before the Reformation complaints became loud and frequent of the employment of the confessional for purposes of debauchery.' [2]

"Neither were the popes, who claimed 'infallibility' in wisdom and virtue, free from this taint of hypocritical lasciviousness: it permeated the Church from top to bottom. The early popes, who were engaged in securing the temporal and spiritual authority of the Roman Church, were often men of sturdy character, free from inordinate hypocrisy and lust, who satisfied their sexual needs over-and-above-board by marriage. In the measure, however, that the papal power expanded and became secured, the Vatican became the haunt of licentiousness and debauchery. All of the later popes had numerous mistresses, and many committed incest. Pope John XII. turned the papal palace int oa vast seraglio, in which arose the chant of obscene songs and bacchanal revels; and so degraded was he that even his MOTHER was FORCED to submit to the perversity of his sexual nature. Pope Alexander VI. had numerous mistresses, and LIVED ON INTIMATE TERMS WITH HIS OWN DAUGHTER, Lucretia Borgia, who bore him a child that was at once her brother and her son. From the tenth to the sixteenth century the 'reign of the courtesans' prevailed in papal Rome. Theodore Griesinger, in his 'Secrets of the Vatican,' quotes the following words of Baconius, the famous apologist of the papacy: 'There was a very abomination of desolation in the temple and sanctuary of the Lord. On the chair of St. Peter sat, not men, but monsters in the shape of men. Vainglorious Messalinas filled with fleshy lusts, and cunning in all forms of wickedness, governed in Rome, and prostituted the chair of St. Peter for their minions and paramours.' [3]

"In his book on 'Woman Under Socialism,' August Bebel adds this testimony: 'Rome was not merely the capital of Christendom, as the residence of the Papacy. True to its antecedents during the heathen days of the Empire, Rome had become the new Babylon, the European High School of immorality, and the Papal court was its principal seat. With its downfall, the Roman Empire had bequeathed all its vices to Christian Europe. These vices were particularly nursed in Italy, whence, materially aided by the intercourse of the priesthood with Rome, they crowded into Germany. The uncommonly large number of priests, to a great extent vigorous men, whose sexual wants were intensified by a lazy and luxurious life, and who, through compulsory celibacy, were left to illegitimate or unnatural means of gratification, carried immorality into all circles of society. This priesthood became a sort of pest-like danger to the morals of the female sex in the towns and villages. Monasteries and nunneries—and their number was legion—were not infrequently distinguishable from public houses only in that the life led in them was more unbridled and lascivious, and in that numerous crimes, especially infanticide, could be more easily concealed, seeing that in the cloisters only they exercised the administration of justice who led in the wrong-doing. Often did peasants seek to safeguard wife and daughter from priestly seduction by accepting none as a spiritual shepherd who did not bind himself to keep a concubine;—a circumstance that led a Bishop of Constance to impose a 'concubine tax' upon the priests of his diocese.'

"One of the monstrous iniquities of feudalism was the 'right of the first night' exacted by the feudal masters from their serfs. The bishops and prelates also rigorously exacted this 'right'; and it was they who most strongly and bitterly resisted the destruction of this iniquitous custom. The Bishops of Amiens held most stubbornly to this 'right,' it lasting with them until the fifteenth century."

It is my opinion that the facts cited in the above passages clearly and conclusively demonstrated the essentially immoral influence of Roman Catholicism, contradicting the statement of the prelate who declared that the Church ever "sustained family life and honored the purity of woman." Why has not Gertrude Strauss met these charges? Are they true? Are they false? If the former, why an "answer" to my article? If the latter, then she was bound to prove that I had either garbled my quotations and distorted historic incidents, or else that Bebel and Lecky are howling dervishes, incapable of literary fidelity and correct reasoning. To impute inaccuracy to these writers would be a gratuitous insult. They are impregnable: Lecky is an authority in the bourgeois world of thought, Bebel holds the same position in the Socialist Movement. When two men of such diversity of views agree, there is no possible room for doubt. And do such statements as the following, "If out of the fullness of your heart your pen writeth, what opinion do you suppose will be formed of your own morals?" "After fairly heap-up insults and throwing it at the past and dead"—do these phrases answer my presentation of facts? Only the evil-minded see evil in the academic discussion of so important a historical subject as the development and influence of the Catholic Church. We might as well contend that humanity should eschew all the pleasures of life, simply because persons with diseased minds are wont to carry them to the extreme of debauchery. As the Bible, a book presumably revered by Christians of all creeds, aptly puts it, "To the pure all things are pure." It would seem that the "pagans" in charge of the Alexandrian library were possessed of more intelligence than many modern and Christian people. When it was sought to prohibit certain books, termed as "indecent" by the fatuous, from being entered on the shelves and read, the pagan librarians replied that, as the products of human effort all books were worth the serious study of the student. As for seeking to condone the miscreant deeds of Catholic prelates by throwing over them the broad mantle of "Christian Charity," to the accompaniment of whining tears regarding the "past and dead," such a view is pernicious in the extreme, for it would tend to abrogate history and the judgments of history. Mine was not the act of "throwing insult," but merely the stating of facts that are truisms to any one possessed of historical knowledge.

Leaving aside the evil results of that sexual perversion bred of Roman Catholic teaching and practice, let us briefly analyze the influence of asceticism and the monastic system on family life—so vigorously "sustained" by the Mother Church, according to its disciples.

The basic doctrine of the ascetic movement and its direct product, monasticism, was the renunciation of this world as a "vale of tears"—total abstinence from all the joys and pleasures of life, particularly those implied in sexual intercourse. Healthy pleasure and decadent vice were regarded by the ascetic as identical, and long and strenuously did he strive to eradicate the most normal of human impulses. Human nature was conceived as being tainted with an innate depravity, and it became the arduously gloomy task of religion to obviate this by faith, flagellation and ascetiscism, practiced far from the haunts of earthly life, so as to prepare humanity for the celestial life of heaven. "A hideous, sordid and emaciated maniac, without knowledge, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quaking before the ghastly phantoms of his delirious brain"—this was the ideal of Roman Catholicism for a long period following its ascension to prestige and power. The influence of these teachings on the domestic virtues was profoundly evil, completely shattering the illusion that the Church "sustained the sanctity of family life." On this head Lecky writes as follows:

"The extent to which this discredit was carried, the intense hardness of heart and ingratitude manifested by the saints towards those who were bound to them by the closest ties, is known to few who have not studied the original literature on the subject. These things are commonly thrown into the shade by those modern sentimentalists who delight in idealizing the devotees of the past. To break by his ingratitude the heart of the mother who had borne him; to persuade the wife who had adored him that it was her duty to separate from him forever, to abandon his children, uncared for and beggars, to the mercies of the world, was regarded by the hermit as the most acceptable offering he could make to his God. His business was to save his own soul. The severity of his devotion would be impaired by the discharge of the simplest duties to his family." Lecky gives numerous instances of the most revolting sort, culled from ecclesiastical writings, to substantiate his statements. Whenever husband or wife were seized with religious enthusiasm, family ties and affections were immediately shattered. Children were abandoned, allowed to starve and die, while their parents looked calmly on, the glow of faith in their eyes, anticipating an eternal heavenly reward for their pious conduct; wives and mothers were deserted, their husbands and sons refusing to see them, so firmly shackled were they by that ghastly fear of contamination bred of sexual perversion. And all this was done in the name of a "divinely moral faith," to please a "benignant" God, and so gain the kingdom of heaven.

The following passage from St. Jerome, in which he exhorts Heliodorous to desert his family and become a recluse, is eloquent and conclusive testimony: "Tho' your little nephew twine his arms around your neck; tho' your mother, with dishevelled hair and tearing her robe asunder, point to the breast with which she suckled you; tho' your father fall down on the threshold before you, pass on over your father's body. Fly with tearless eyes to the banner of the cross. In this matter cruelty is the only pity. . . Your widowed sister may throw her gentle arms around you. . . Your father may implore you to wait but a short time to bury those near to you, who will soon be no more; your weeping mother may recall your childish days, and may point to her shrunken breast and to her wrinkled brow. Those around you may tell you that all the household rests upon you. Such chains as these, the love of God and the fear of hell can easily break. You say that Scripture orders you to obey your parents, but he who loves them more than Christ loses his soul. The enemy brandishes a sword to slay me. Shall I think of a mother's tears?"

He who would scorn the ties of kindred and friendship for love of Truth's majestic star; he who would desert the joys of life to maintain intact his adherence to a great and noble Cause, preferring the tribulations of an exile's life to the acclamation and power of the traitor-apostate; he who would devote all his energies to the cause of Progress and humanity, in spite of detaining hands—such a person would be worthy of our highest admiration: his action would be imbued with an inspiring purpose, for the human race is of infinitely more importance than individuals. But to do all this for the petty object of leading a miserable ascetic life, of no utility to society, is monstrous. Nevertheless, this was the ideal fostered by the Christian Fathers; and like an epidemic it spread broadcast in Catholic Europe, bringing ruin and sorrow in its wake. Yet it was a weapon cunningly utilized by the Church to achieve political domination. [4]

With the decay of the ascetic movement the Church sought other methods of dominating the domestic hearth, and auricular confession gradually made its appearance. In the early Christian communities, confession was public, requiring the congregation as a unit to judge and pass sentence on the penitent. Secret confession to a priest was not thought of. Chrysostom, an influential personage in the early Church, wrote, in his homily on the Fiftieth Psalm, as follows: "We do not ask you to confess your sins to any of your fellow-men, but only to God." Ambroise, St. Jerome, and other Christian Fathers never once mentioned the doctrine of auricular confession. This institution first made its appearance about the fifth century, following the collapse of asceticism, and gradualy gained in power and influence. It was early recognized what a potent weapon of political domination it was, and the leaders of the Catholic hierarchy sought to make auricular confession compulsory, as by means of it the Church could ascertain the most secret thoughts of nervous and credulous women, dominate the home, intrigue for political power, and so use it as a lever to achieve the ideal of a Catholic world—despotism. Accordingly, at the Lateran Council of 1215, under the influence of Innocent III., auricular confession was decreed imperatively, and made mandatory on all faithful children of the Church.

The Confessional became the new source of family discord and clerical immorality; and numerous were the crimes committed thro' its agency, of which ecclesiastical history provides abundant evidence. There is a lesson for thinkers in the conduct of Catholic priests. It conclusively demonstrates the futility and danger of seeking to eradicate normal passions, and the evil consequences following an effort to do so. A mountain stream, unobstructed by obstacles, will flow calmly and benignantly on its way, quietly achieving its mission in the scheme of things; but retard its passage, and it will at once become a raging torrent, over-flow its banks and spread devastating ruin in its immediate vicinity. **So with the normal human passions.** If allowed proper and natural satisfaction, guided by scientific reasoning, they will be productive of joy and peace for all; seek to suppress them, and a latent power will convert men and women into raging demons. There is no evil but what is misplaced good, distorted by false teachings and adverse social conditions; and if the Roman Catholic Church shall have impressed us with this pregnant truth, it will have performed a mission of inestimable value to humanity.

II.

Illegitimacy and Immorality.

I made no charge in my article that Roman Catholicism constitutes a causal factor in the production of illegitimacy, but merely declared that the Church "is still a source of flagrant immorality and debauchery." My words implied that the Confessional continues to be utilized by the priests for "unholy" purposes, and that seduction and adultery still constitute a portion of its evil fruit.

The passage dealing with this subject was as follows:

"The corruption of wives and maidens by the priests became so frequent, that a cry of indignation rose against the priestly 'celibate' debauchees. Pope Pius IV. was forced to heed this protest, and in 1560 he instituted a commission, sitting at Seville, Spain, to investigate the scandals. Sixty notaries, working thirty days, were not sufficient to take down the stories of the numerous women victims of priestly 'chastity.' The time of the commission was extended; but so many priests were implicated and the scandal assumed such gigantic proportions, that the investigation was suppressed. The first Napoleon ordered a similar commission in 1807; but he also was forced, by the colossal aspect of the scandals, and the rage of the French people that vented itself against the priests, to suppress the inquiry. The evidence conclusively demonstrates the falsity of Roman priestly pretensions to 'celibacy.'"

No effort is made to refute the statement of fact contained in the above passage. It is ignored, and therefore considered impregnably correct. Accordingly, the Confessional stands condemned by historic evidence as a noxious den of iniquity and debauchery.

Conditions are not so bad now, nor the evils we castigate so easily discernible, for the power of Catholicism has waned, and weakness ever renders a miscreant hypocritical and secretive. Yet auricular confession is still as productive of evil as ever. Nor can the nature of priests have changed for the better within a short hundred years; and those reading the revelations of Father Chiniquy and other priests who have left the Catholic Church, will find ample evidence to substantiate my theory. But inasmuch as Gertrude Strauss has been so benignant and charitable as to disregard the specific historic instances of Confessional iniquity, I will do likewise, and proceed to analyze her ideas regarding illegitimacy.

Despite much effort, I have been unable to verify the figures given to show the prevalence of illegitimacy, except that from statistics gathered from other sources I find that those for Sweden and Ireland are approximately correct, tho' her conclusions are utterly false. What is more, the attempt to prove on such meagre evidence that Catholicism acts as a preventive of illegitimacy, is essentially unfair—were it not so childish. In a subject of this importance, it is necessary that the data be as large as possible. Complete statistics should have been given; and these are supplied herewith:

Illegitimacy in Europe. [5]

Of each 1,000 births during years mentioned, how many were illegitimate in the following countries?:

	1869.	1870.	1885.	1886.	1887.	1888.	1889.
Ireland—Roman Catholic	29	27	28	27	28	29	28
Russia—Greek Catholic	28	28	28	27	28	27	27
Holland—2|3 Protestant	36	35	31	32	32	31	33
Switzerland—nearly equal	—	—	50	49	48	48	47
England and Wales—Protestant	58	56	48	47	48	46	46
Spain—Roman Catholic	56	55	—	—	—	—	—
Italy—Roman Catholic	60	64	76	75	75	74	73
France—Roman Catholic	75	75	80	82	82	85	84
Belgium—Roman Catholic	71	72	87	87	88	87	88
Prussia—Lutheran	78	79	82	82	82	80	80
Hungary—Roman Catholic	70	68	84	83	84	84	85
Scotland—Calvinism	98	96	85	82	83	81	79
Norway—Lutheran	85	91	79	79	77	76	74
Denmark—Lutheran	114	111	100	97	97	93	93
Sweden—Lutheran	102	104	104	102	105	102	101
Saxony—Lutheran	136	137	130	129	128	125	125
Bavaria—Roman Catholic	179	164	139	139	138	140	141
Austria—Roman Catholic	138	131	147	147	147	146	147

Statistical figures, giving number of births and illegitimates for the year 1900 (not complete, however, as they do not include all European countries) gathered by the "Statesman's Year Book," as quoted by the World almanac, edition 1909, page 534 when put thro' a mathematical process, give the following results. Rate of illegitimate births per thousand:— Roman Catholic: Austria, 137; Hungary, 92; Ireland, 27; France, 88; Italy, 63. Protestant: England and Wales, 40; Scotland, 65; Norway, 74; Sweden, 114. Averages being 81 2-5 and 73 1-4 respectively. Catholic countries have an increase of 11 and decrease of 21; non-Catholic 13 and 20 respectively. This shows Protestantism substantially in the lead as regards "moral" influence, with, however, Roman Catholic countries making slightly the better progress.

A study of the above statistical table (not including the more recent but incomplete figures throws on our mental screen certain conclusions:

First:—Roman Catholicism is not a factor of preventive influence on illegitimacy. If it were, its action would be regular and effective under all social circumstances. The statistics show its power to be a weak and fluctuating one. While Roman Catholic Ireland has the lowest number of illegitimate births, Austria and Bavaria, both also Roman Catholic, have the highest. The action of a given law must be regular and universal. Varying as are the effects of the morality resulting from Catholic teaching, it follows that the latter is not, generally speaking, either a cause or preventive of illegitimacy.

Second:—If we exclude Holland and Switzerland, in which the prevailing religion is doubtful, and Spain, whose statistics are incomplete, we find that Roman Catholic countries average 92 2-7 illegitimate births per thousand, while the remainder, excluding Greek Catholic Russia, average 85 3-7 per thousand. If we include Spain in the Catholic total, and Russia in the opposition, the averages are 87 5-8 and 78 1-2 respectively. Consequently, if this were a criterion the moral influence of Roman Catholicism would have to be rated as lower than that of other Christian creeds.

Third:—If we take the figures of 1869 and 1889 for comparison, the following results are obtained: Decrease in illegitimate births:—Roman Catholic: Ireland, 1; Bavaria, 38. Protestant: England and Wales, 12; Scotland, 19; Norway, 11; Denmark, 21; Sweden, 1; Saxony, 11. The averages are 19 1-2 and 13 1-3; but if we exclude Bavaria, where an extremely favorable economic change helped to decrease illegitimacy, Roman Catholic countries show practically no improvement. The increase in illegitimate births:—Roman Catholic: Italy, 13; France, 9; Belgium, 17; Hungary, 15; Austria, 9. Protestant: Prussia, 2. The averages being, respectively, an increase of 12 3-5 and 2 illegitimate births per thousand. Here, also, the influence

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of Roman Catholicism would seem to be far from "moral" or a preventive of illegitimacy.

Fourth:—The primal cause of illegitimacy is to be found, not in religious creeds, but in the economic conditions and social psychology of each respective country.

It is undeniable that religion exerts a potent influence on the life of humanity, but not as powerful as some mystical folk would have us believe. Religion acts as an effect, not as cause. Whenever a religious idea greatly influences social or private actions, it will ever be found, on investigation, to be but the transcendental reflex of an economic necessity. Consequently, only the superficial can find the cause of illegitimacy in religion. The action of a cause should be identical under all circumstances. Yet in England, for instance, we often find that two countries where the same religion and moral standards prevail, one county will regularly have twice as many illegitimate births as the other. Again, Spain, Italy and Austria, having practically the same climatic conditions and religious beliefs, vary seriously in their respective statistics. What other inference can be drawn from this than that creeds are but minor and secondary factors which influence the rate of illegitimacy? Religion is only one of the many factors constituting our social environment—predicated on economic conditions—which is the basis of human conduct, either good or evil.

The contention of Gertrude Strauss is that, inasmuch as the moral influence of Catholicism causes a lower number of illegitimates than that of the Protestant religion, we should therefore sustain and render more powerful the Church of Rome. I have shown her premises to be false. But even granting their truth, her conclusion would be untenable. And for this reason: The Registrar-General's Report for Scotland, year 1862, says: "Counties which show the highest Proportion of illegitimacy are the counties which are in the highest condition as to education; while, on the other hand, the counties which produce the fewest illegitimate births are those where education is at the lowest ebb." While Leffingwell, after quoting the above, declares. "In France, putting Paris aside, those departments where ignorance of the alphabet is most general, are in many cases the very ones which hold the virtue of chastity in highest esteem"; and he gives statistical facts to corroborate his statement. Accordingly,—shall we increase ignorance and suppress education, because ignorance is seen to prevent illegitimacy? It would be identical with declaring that, as Roman Catholicism insures a low rate of illegitimate births, therefore its power and influence must be augmented.

The influence of social conditions and social impediments to marriage on illegitimacy is well illustrated by Bavaria. For many years no young man could have his marriage sanctioned by law unless he was able to prove reasonable ability to support a family; and the consequence of this restriction is seen in a high rate of illegitimate births. As this impediment was removed the number was immediately, tho' gradually, lessened each year. The capitalist social system is a source prolific of abnormal sex-relations. By unemployment, starvation wages and organized ignorance, it draws within the hideous vortex of prostitution myriads of shattered lives—women who are denied the natural pleasures of life, and are lacerated by the triple-thonged lash of lust and scorn and greed. By the same methods, it raises an army of young men who are forced by adverse circumstances to seek sexual gratification in illicit channels, and who thereby foster conditions which put the brutal mark of "harlot" on beautiful women and the stifling stigma of "illegitimate" on innocent children. Primarily, illegitimacy is a crime of bourgeois social conditions. Whosoever desires a change must not seek to sustain a decadent and useless religion, but strive for a Social Revolution.

It cannot be too strongly urged, that the prevalence of illegitimacy does not, per se, imply immorality, if all the circumstances are considered. Moral standards and social conditions vary greatly; and what may be considered "immoral" in one country, is the direct contrary in another. Individuals may hold different opinions, and while an illegitimate child to one would mean immorality, to another it would not. Among many progressive Europeans a tendency to dispense with all civil or religious ceremony and simply have the couples' mutual declaration of marriage suffice, is becoming very powerful. Dr. Jacques Bertillon has estimated that no less than 80,000 Parisian men and women are living together in absolute harmony and happiness, doing their duty to each other, their children and society. Theirs is a true marriage, based as it is on mutual affection, and not on economic expediency, avarice and hate; yet they refuse to have either Church or State sanction their union, and their children are consequently classified as illegitimate. It is worthy of note, that, while the number of illegitimate births in France is increasing, the number of infantile public charges decreases. Would one, accordingly, argue that France is a "most immoral" land because of its high and yearly increasing rate of illegitimacy? On the contrary, it would seem to denote healthy discontent with a mercenary marriage system based on bourgeois private property.

Morality—and by "morality" I understand, not blind obedience to conventional customs, but right and healthy living, helpful to us and our comrade human beings—is ever a reflex of material economic conditions and can only be fostered in a social system where the beast of private property prevails not. Just as, in the last analysis it will be social conditions which will insure morality in a Socialist Republic, so now it is our economic environment which stimulates vice and crime. The immorality of a given country cannot be attributed, primarily, to its particular creed, but to the prevailing economic and social relations, of which religion itself is but a reflex. Morality can be sustained only by a Socialist Social system and by a knowledge of natural law.

III.

Papal Infallibility.

My statements regarding Catholic pretence to infallibility were as follows:

"Does not the 'holy Mother Church' claim to be 'infallible,' the depository of all truth, secular and divine?—'the Roman Church has never erred, and will never err in all the future,' to use the words of Pope Gregory VII."

"Neither were the popes, who claimed 'infallibility' in wisdom and virtue, free from this taint of hypocritical lasciviousness: it permeated the Church from top to bottom."

As to the first, the attitude of the Roman Catholic Church has been that of a guardian and depository of all truth, secular and divine. Its contention has been that truth is not derived from sensation and experience, but that it has been vouchsafed us by "divine revelation," and that the Roman Church is its especial custodian. It not being feasible, however, to confer infallibility on all prelates, as one might contradict the other, it was found necessary to have one authority, hence papal infallibility.

The United Editors Encyclopoedia, under caption "Infallibility of the Church," has the following: "In controversial theology, the immunity from error—and in the strict and full meaning of the term, entire exemption from liability to err (inability to err)—in all that regards faith and morals. . . which involves not only an actual historical immunity from error, but also such a positive and abiding presence of the Spirit of God as will at all times both protect against the possibility of error, and guide and direct in the faithful teaching of the necessary truth. . . It embraces all questions of faith and morality, all subjects of general discipline which should be injurious to faith or morality. On the other hand, it does not embrace questions of science, or matters of fact, or abstract opinions unconnected with religion," nevertheless it extends "to the judgments on books so far as to decide whether the doctrine contained therein may or may not be opposed to sound faith or morality."

The last sentence regarding "judgments on books" by the Church to be infallible, conflicts with a previous one that it does not "embrace questions of science." If a scientific work dealing with secular truth is condemned by the pope as "opposed to sound faith or morality," his infallibility is extended from the spiritual to the secular sphere; and the fact that the Church has condemned books on science and other secular subjects can mean nothing else than that it considers itself the "depository of all truth, secular and divine." Leo's Encyclical on Labor, being an "ex-cathedra utterance of the Church," his statements regarding the secular subject of Socialism are, consequently, infallible.

And whosoever has studied the history of papal Rome knows how lacking it has been in "infallibility," one pope often committing deeds and issuing edicts on morality, faith, etc., that were condemned and revoked by another.

As to the second, the popes have ever posed as the earthly "Vicars of God," and, therefore, however immoral their private lives, had to impress the laity with the idea that they, as the "anointed of the Lord," were paragons of virtue. They professed "celibacy" long before it was made mandatory on the Roman clergy, as this would be deemed a sign of moral worth and austerity by the masses. Hence all who exposed papal vice and iniquity were persecuted. Dante, in his "Divine Comedy," pilloried the Roman Church and particularly papal immorality; and his book is on the "Index Librorum Prohibitorium." Why?—if not that it shatters the pretence of popes to "infallibility in virtue."

IV.

Liqpuri's Moral Theology."

The passage dealing with this subject was as follows:—

"The Roman Catholic Church is still a source of flagrant immorality and debauchery, unknown to the average layman. The interrogatories of priests to women in the confessional are an abomination. To print some of the questions asked of married women and young girls would mean being denied the mails, and imprisonment for a long term. All the known forms of the sex act, natural and unnatural, are dwelt on and elaborated minutely in detail; and the women penitents are asked whether they have indulged in any of these practices. Is it any wonder that the confessional is a haunt of moral iniquity? These teachings, which all aspirant-priests must thoroughly study before entering the clerical fold, are contained in the "Moralis Theologia," compiled for the use of the Catholic Church, by Alfonso Maria De'Liquori, on whom Pope Pius IX. conferred the very high and rare title of "Doctor Ecclesiae," and who is a saint of the Roman Church. This book is written in Latin, and there is no English translation of it. White, in his "Warfare of Science with Theology," mentions a French translation—"Theologia Moralis," Paris, 1834. This is not accessible to the student. An Italian translation by Robert Grassmann, "La Teologia Morale di Sant' Alfonso Maria De'Liquori: e i suoi pericoli," can be easily had of Italian radical publishers. This copy parallels the Latin text with the Italian translation."

To throw the cloak of "science" over this work is preposterous and ridiculous. Evidently my fair assailant has never read the "Moral Theology." The whole thing hinges on the verse, "Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando?"—who, which, where, with what means, why, how, when? In a plan such as this—a species of moral vivisection—there is no possible room for science. I have read the book in two different translations and have come across no passage of even a pseudo-scientific tinge—unless directions as to how prevent conception can be deemed scientific. As to the priests taking "a course in medical science," this is false. In the confessional, the priest, after having dissected you morally, forgives your sins; warns you to not do so again, but gives you absolutely no scientific advice.

Furthermore, I would be the last one to place reliance on Roman Catholic "science." As I think of this, I see a vision of the scientists and scientific doctrines condemned by the Church—scientists now revered and doctrines now accepted. No hope can be had in the science of an organization which places faith and divine revelation above secular knowledge derived from experience. Whosoever has read Haeckel's "Last Words on Evolution" will know how bereft of trustworthiness is Roman Catholic "science." Catholic priests, as well as those of other religious creeds, worked with might and main to discredit the adherents of revolutionary principles, using vilification and forgery as their weapons.

V.

Conclusions.

Beautiful as the picture painted by Gertrude Strauss may seem to religious enthusiasts, it cannot but give the revolutionary thinker a pang of sorrow. What other cause than some mental aberration and unendurable economic conditions, coupled with some bitter disappointment could have driven these monks and nuns to desert life and its implied potentialities of joy and happiness, substituting ascetic vigils or illicit and hypocritical pleasures in their stead? Healthy joy and happiness should be a heritage of humanity. The existence of converts and monasteries are the evil symptoms of a social system based on private property, which needs to be destroyed and substituted by the Socialist Republic. Furthermore, the inmates of these Catholic institutions are deserters from the class strife now raging in society, and the proletariat need expect no aid from that source.

The Roman Catholic Church has no proper solution of the Social Question; it offers no hope of emancipation to the proletariat. Not one of a "handful of worldly priests," but the highest dignitary of the Church, told us so and bitterly attacked Socialism, "the hope of humanity." In Pope Leo's Encyclical Letter, "The Condition of Labor," occur the following statements, which I take from the "official translation," published by Benziger Bros., New York, 1891:

"The *Socialists*, therefore in setting aside the parent and introducing the providence of the State, act *against natural justice*, and threaten the very existence of family life." (page 9)

"Let it be laid down, in the first place, that humanity must remain as it is." (9)

"To suffer and endure, therefore, is the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment—they cheat the people and impose upon them, and their lying promises will only make the evil worse than before." (10)

"Capital cannot do without labor, nor labor without capital. Mutual agreement results in pleasantness and good order; perpetual conflict necessarily produces confusion and outrage. Now, in preventing such strife as this, and in making it impossible, the efficacy of Christianity is marvelous and manifold. First of all, there is nothing more powerful than Religion (of which the Church is the interpreter and guardian) in drawing rich and poor together, by reminding each class of its duties to the other, and especially of the duties of justice." (10)

"God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us the world as a place of exile, and not as our true country. Money, and the other things which men call good and desirable—we may have them in abundance, or we may want them altogether; as far as eternal happiness is concerned, it is no matter; the only thing that is important is to use them aright." (12)

"The Church intervenes directly in the interest of the poor, by setting on foot and keeping up many things which it sees to be efficacious in the relief of poverty. . . To spare them" (the poor) "the shame of begging, the common Mother of rich and poor has exerted herself to gather funds for the support of the needy. The Church has stirred up everywhere the heroism of charity." (15)

"It must be borne in mind that the chief thing to be secured is the safeguarding, by legal enactment, of private property. Most of all it is essential in these times of covetous greed, to keep the multitude within the line of duty; for if all may justly strive to better their condition, yet neither justice nor the common good allows any one to seize that which belongs to another, or, under the pretext of futile and ridiculous equality, to lay hands on other people's fortunes. The authority of the state should intervene to put restraint upon these disturbers, to save the workmen from their seditious arts, and to protect lawful owners from spoliation." (19)

"Remuneration must be enough to support the wage earner in reasonable and frugal comfort." (22)

"If a workman's wages be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort, he will not find it difficult, if he is a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by a little property; nature and reason would urge him to do this." (23)

And as an "efficacious" remedy for the evils which afflict the working class, the following (page 30) is offered:

"The happy results we all long for must be chiefly brought about by the plenteous outpouring of Charity; of that Christian Charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for other's sake, and which is man's surest antidote against worldly pride and immoderate love of self."

Comment on the above would be superfluous. While the exploitation of the proletariat steadily increases; while the lives of young children are ground into dollars by the insatiable Mills of Mammon, while women are forced by poverty to embrace the hideous life of prostitution; in short, while the holocaust of misery and degradation becomes ever more powerful and menacing, the Roman Catholic Church prates of "charity" and "brotherly love," and pursues the ignis fatuous of moral regeneration—Nero fiddling while Rome burns to ashes! Its whole attitude brands the Church as an ally of reaction and a foe to the Socialist Movement.

Has Gertrude Strauss considered this aspect of the issue implied in Socialism vs. Catholicism? I know not her reason for being a Catholic. If it is to realize human freedom and brotherhood, then her hope is bound to prove a failure, for Roman Catholicism cannot achieve the materialization of her ideal.

Religion is impotent to solve the Social Question: man cannot be first moralized and thus social conditions be changed. Man is a product of his social environment, and before he can achieve freedom and happiness this environment must be altered. The problem of human emancipation is an economic one; all liberty is predicated on economic equality; and this is realizable only by the Social ownership of the means of production and distribution, that is to say, the abolition of private property. Religion cannot accomplish this; it is, as Marx aptly puts it, "a popular striving after an illusory happiness that corresponds with a social condition which needs such an illusion." The illusion is no longer necessary: actual happiness and freedom are now potential possibilities for all human beings, and this requires that religion evacuate the social stage.

Christian-Catholic preaching of "brotherly love" is of no avail. The only "love ye one another" that can achieve human emancipation is the solidarity implied in the integral industrial and political organization of the Revolutionary Proletariat.

Louis C. Fraina.

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[1] "Il Principe," which has served as the basis for attacks on Macchiavelli, is a much-misunderstood work. Its purpose is to dispassionately analyze the various means with which to rear a powerful and permanent government, that shall insure social stability; and the method he evolves is that of personal despotic rule. Individuals, morality, justice,—these are not considered in the cold and ruthless arguments of "The Prince." Considering the material-economic conditions of the age—Feudalism disintegrating and a new social system forging into shape—one can readily understand why such a work should have been written: for a decadent society ever seeks refuge in autocracy. The doctrine of Macchiavelli's work has been used by despots thro' the ages. Frederick the Great wrote a book condemning it, and then proceeded to materialize the theory into practice. The Jesuits were loud in their denunciation of Macchiavelli, picturing him as the apotheosis of evil; yet their system—the end justifies the means—is identical with the doctrine of "Il Principe." Yet it is worthy to note that in his "Discorsi," Macchiavelli gives an analysis of the Republican form of government in the same dispassionate and scientific manner of his other book. The "History of Florence" marks an epoch in historical writing, discarding as it did the mere chronicle of events, and seeking to analyze historic development, to find motives and causes for social progress. His sketch of the development of papal power is critical and dispassionate,—with no harbored intention, as he declared, to attack any one—yet so true to fact is it as to carry a powerful condemnatory indictment of the Church. It was this book more than any other, that gained for Macchiavelli the bitter enmity of the Roman Catholic political machine.—The Macchiavellian view of religion is, that it is ever used as a means of political and economic domination, and he cited papal Rome as evidence. The following passage from "Il Principe" briefly gives his theory: "As the strict observance of religious worship is the cause why states rise to eminence, so contempt for religion brings ruin on them. For where the fear of God is wanting, destruction is sure to follow; or else it must be sustained by the fear felt for their prince, who may thus supply the want of religion in his subjects. Whence it arises that the kingdoms that depend only on the virtue of a mortal have a short duration; it is seldom that the virtue of the father survives the son."

[2] In order to make this quotation [which appears in Vol. II., page 351, Appleton edition of 1869] the following passage, which precedes, and is a part of, the specific one cited above is reproduced: "It was not surprising that, having once broken their vows and begun to live what they deemed a life of habitual sin, the clergy should soon have sunk below the level of the laity. We may not lay much stress on such isolated instances of depravity as that of Pope John XXIII., who was condemned for incest, among many other crimes, and for adultery; or the abbot-elect of St. Augustine, at Canterbury, who in 1171 was found, on investigation, to have seventeen illegitimate children in a single village; or an abbot of St. Pelayo, in Spain, who in 1130 was proved to have kept no less than seventy concubines; or Henry III., Bishop of Liege, who was deposed in 1274 for having sixty-five illegitimate children; but it is impossible to resist the evidence of a long chain of councils and ecclesiastical writers, who conspire in depicting far greater evils than simple concubinge. It was observed, that when the priests actually took wives, the knowledge that these connections were illegal was peculiarly fatal to their fidelity, and bigamy and extereme mobility of attachments were especially common among them."—For those who wish to verify the quotations in the text, the one from Baconius can be found on page 300 of Griesinger's "Secrets of the Vatican," that from Bebel on page 59 of his masterly book. As to the specific immorality of the papal hierarchy, Griesinger's work is recommended. He is, however, very superficial, merely recording facts in logical sequence, with no attempt made at historic analysis. It is, however, an arsenal of facts.

[3] Hadrian VI., who commenced his reign in 1522, was extremely bitter against the licentiousness of Roman popes and clergy. The Church was denounced by him as utterly demoralized, a demoralization having its source in papal vice and iniquity. Fiercely magnificent was his denunciation of the clerical miscreants, and he determined to institute a change for the better, and to so thoroughly reform the more flagrant evils as to prevent their recurrence in the future. Hadrian's plans utterly dismayed and enraged the cardinals, who saw as in a vision their life of ease and luxurious debauchery fade into thin air. The reformer-pope had reigned only eight months when he was poisoned at the instigation of the pious wolves controlling the Roman Catholic political machine.

[4] To those interested in the subject of asceticism, I would recommend reading Lecky's "History of European Morals," (from whence the two above quotations are derived) the part dealing with "The Growth of Asceticism" and "Saints of the Desert," vol. II., pages 108 to 146. Valuable matérial for the analysis of the Socialist is therein contained.—The material-economic basis of the ascetic movement is evident when we consider the then prevalent social conditions. The era of Roman decadence and subsequent barbarian invasion was one of extreme immorality. Vice and debauchery were carried to hideous extremes. Honor, love, chastity, all the virtues of humanity were mocked and made a scorn of. Work was a degrading slavery and the economic recompense meagre. Accordingly,—the toilers "fled from servile toil to the deserts and oases, living a life of comparative freedom and ease"; the moralists fled from sin and iniquity, to engage in that contemplation of spiritual things implied in a hermit existence. The revolt against the existing social and moral degradation led to the ascetic movement: one extreme stimulated the other. Here, again, Roman Catholicism, religion, is seen to be predicated on the prevalent social conditions.

[5] This table is taken from a book on "Illegitimacy," by Albert Leffingwell, M. D., member of the International Congress of Hygiene and Demography, and published by Swan, Sonnenschein & Co., in 1892. Valuable statistical data is contained in this work. The author, however, makes practically no effort to seek a cause for illegitimacy, except to imply that heredity and climatic conditions may be factors. He does not reckon with social conditions. As far as my knowledge goes, this is the only book in English written on the subject. Illegitimacy and its cause seems to be ignored by both radical and conservative writers.

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SATURDAY, JUNE 18, 1910.

If weary, one, or not,
What matters anything?
Let him toss back his locks,
And playful laugh and sing.
—NIKITIN.

VINDICATING JUDGE BARTLETT.

From Washington comes the information that the results of an investigation of phosphorus poisoning in our American match factories, made by Dr. John B. Andrews, point to a state of things that is nothing short of criminal.

The employes, who come in contact with the white phosphorus used in all our factories, or with its fumes, are exposed to phosphorus necrosis. Most frequently the jawbones are attacked, not infrequently necessitating the removal of an entire jaw by surgical operation.

The report says nothing about the long hours of work in these death-traps, where, if the work is necessary, the hours should be so short as to expose the body to a minimum of danger; nor does the report say anything about the miserable wages paid in these pestholes, where, if society needs the work there to be performed, the wages should be proportionally high to secure a proportionally high power of physical resistance. Of all this Bulletin 86 of the Department of Commerce and Labor which makes the report makes no mention. Possibly the reporter considered that it is well known that the Gould family is extensively interested in match factories, and that, consequently, it was superfluous to add that wages were rascally low, and hours scampishly long. But the report does make mention of the "conditions of work." As to that, the statement is to the effect that "detailed investigations of fifteen match factories showed that 65 per cent. of the employes [among whom are many women and children] were working under conditions exposing them to the fumes of phosphorus and the dangers of phosphorus poisoning"—in other words, these factories are operated in defiance of common humanity, and are unqualified nuisances.

It matters not that Judge Bartlett, recently quoted more than once in these columns, had no object other than to shield a factory owner against the consequences of his dereliction, by non-suiting a workingwoman whom that capitalist's conduct had crippled for life. All the same, and for that very reason, the Judge's reason for the non-suit, was so prime as to deserve immortalizing. His reason being that the girl had assumed an "obvious risk," the Judge thereby issued a pronouncement that these match factories investigations vindicate—the modern factory is a death-trap, an "obvious risk."

CONGRESSIONAL GLEANINGS—POPULAR ELECTION OF SENATORS.

There has been before Congress a joint resolution to so amend section 3 of Article I of the Constitution that Senators shall be elected by a direct vote in each State. The resolution originated in the House, it is the product of the New York Representative William Sulzer of this city. It has been before this adopted by the House only to be ignored by the Senate. At this Session of Congress it turned up again. The circumstances under which it did, and the words with which its father dug it up anew are truly characteristic.

It happened on May 10. The House was not engaged in the consideration of some bill or subject on which the Sulzer joint resolution could be legitimately grafted. The House had under consideration the question of under-ground life-saving stations in coal mines. One should think that, with such a subject before it, and mine disaster occuring upon mine disaster, each new one more appalling than its predecessors, every minute of the time of the Representatives would be deemed precious enough to bring *direct* relief to the members of the working class engaged in mining, coal especially, instead of wasting time upon a scheme, such as direct election of Senators by the voters, which, even if, indeed, it were beneficial to the people, the benefit could accrue only *indirectly*. Not so thought Representative Sulzer, who is grooming himself for our Democratic candidate for Governor.

The language held by Mr. Sulzer was in keeping with the wrong occasion chosen. The gentleman had much to say about "restoring the Government to the people"; also that "the will of the people shall be, as it ought to be, the supreme law of the land"; also about "governments deriving their just powers from the consent of the governed"; and more to the same effect along that line. Nevertheless, and all this notwithstanding, Mr. Sulzer declared that he wanted "the Government at all times to be directly responsible to the *just and reasonable* demands of the people."

Shocking contradiction!

If the only source of a Government's just powers is the people; if the will of the people ought to be the supreme law of the land; if these two principles are admitted, what business has that people's Government to pry into the justice and unjustice, reasonableness or unreasonableness of demands? If a Government has the power to determine what demands are just and reasonable, and what demands are not, then it must have the power to grant the one and reject the other; in which case all the talk about Governments "deriving their just powers from the consent of the governed," and all the talk about the "will of the people being supreme," is just so much idle declamation, mere buncombe. If, on the other hand the source of Government is the people's will, and if that ought to be the supreme authority, then all attempt of Government to determine what are and choose just and reasonable demands, is Usurpation, and to advocate such a procedure, as Mr. Sulzer did, is to condone, promote and incite Usurpation.

Unenviable is the sight of Mr. Sulzer's intellect impaled on either horn of the dilemma. Yet charity should be extended to the gentleman—at least at the hand of the Socialist. The Socialist never martyrizes the individual wrongdoer. He sees in the wrong done the act of a class. It is the bourgeois who spoke through the lips of Mr. Sulzer; and the bourgeois is obsessed with the superstition that he is Providence to the working class. As such the bourgeois regularly tells his workingmen :"The Union is a good thing; organize Unions and join them; and I shall ever be glad to acquiesce in all the Union's *just and reasonable* demands." Any wonder the bourgeois carries this language with him into the committees of his class called the "political government"?

Mr. Sulzer has convincingly proved that, under class-conditions, and whatever the method of election of political rulers, the proletariat is no part of the people, whose consent is the prop of the government, or whose will is supreme.

HOT FROM THE ANARCHIST OVEN.

"Tierra!" (Earth)—the Havana Anarchist sheet, quoted from last week as denouncing Pablo Iglesias, the recently elected Socialist to the Spanish Congress, for a "police spy" and other bad things, on account of his approval of the Socialists not having taken a hand in the recent Barcelona burning down of convents—assails Iglesias in the same issue (May 14) with another line of arguments and allegations that merit reproduction as samples of Anarchist mentality and morality.

The allegations of fact are to the effect that Iglesias received 5,000 franks from Germany for the relief of imprisoned and exiled Spanish revolutionists; that at "Teruel, Huesca and in other towns" the exiles are in utter destitution, and that 15,000 exiled souls are being pinched with hunger and cold "in the mountains (sierras) of Spain." From these allegations the paper concludes: "And yet Pablo Iglesias, who received 5,000 franks to be distributed among the persecuted people, keeps the money in his pocket-book until, the spirit of solidarity having been cooled or exhausted, there may be left among the victims of the reaction only a few of his own milk-and-water pets, or some of his own cronies, whereupon he may, with impunity, appropriate for his own electoral campaign funds moneys gathered by international solidarity for the victims and sufferers of the late insurrection."

Not a vestige of evidence, except, the paper's own say-so, that the 5,000 franks were allowed to rest idly in Iglesias's pocket-book:—that much for the consistency of the Anarchist objection to the "authoritarianism" of Socialism.

Not a minute's thought given to the consideration that the 5,000 franks might, perhaps, just possibly, have been expended upon the sufferers crowded in many other towns than the two that are mentioned, and crowded in numbers larger than the numbers of the less accessible 15,000 souls stated to be wandering about "in the mountains of Spain":—that much for Anarchist thoughtfulness.

Not the slightest regard for the fact that 5,000 franks, even if distributed even among these accessible crowds only, could not go very far, let alone leave a surplus for the inaccessible stragglers "in the mountains of Spain":—that much for Anarchist rationality.

And yet, upon such unauthenticated allegations, from such surmises, suspicious and heels-over-head reasoning, the charge of misappropriation of charitable funds for private purposes is hurled at a man with the deliberate confidence of "Authority," and is expected to be taken for current coin.

Such is Anarchy.

If an intelligent man proceeds in such fashion he would be justly branded infamous. The brand, however, would not fit the deformity of Anarchy. The Anarchist is a creature of underdeveloped mentality, and overdeveloped bestiality.

TAFT=BERGER; BERGER=TAFT.

"A deaf-and-blind talking back to a blind-and-deaf"—such is the characterization that fits the Milwaukee Social Democratic partyman Victor L. Berger's answer to Taft's Jackson, Mich., wail about Socialism.

The blind Taft sees no fundamental difference between the issue that confronted the generation of Lincoln, and the issue that confronts his own generation, the flames of which issue he feels singeing his coat-tails; the blind Berger sees no fundamental difference between the remedy proposed by Henry Clay for solving the Slavery Question by the Government's buying the slaves, and his proposed remedy for solving the Social Question by the Government's buying the Trusts.

The deaf Taft has not heard the first note of political economy to the effect that what Lower-Capital insurrects against in Top-Capitalism, is the very existence of Top-Capitalism, that in itself being considered the "abuse," because it is that that renders the life of Lower-Capital a burden unto itself, hence, no "regulation" of abuse will satisfy; the deaf Berger has not heard the lesson of political economy which teaches that, where Money can buy, Money is an institution which confers certain powers upon its holder, hence, if the Trusts are bought, the Trust magnates become the holders of an institution that confers upon them the power to live without work, upon the work of others,—in other words, confers upon them Ruling Class powers, which, in turn, invest them with a new lease of usurpatory life, enabling them to prolong indefinitely an existence born of the economic power of master over subject. The billions paid will answer the practical purpose of bonds upon the Nation.

The blind Taft sees Socialism in Insurgentism; the blind Berger sees in a Nation, Governmentally bonded over to a Plutocracy, Socialism.

The deaf Taft never heard the class-cry of protest from Lower-Capitalism, writhing under the affront of legislation, ostensibly in behalf of Lower Capitalism, yet rendered futile, null, void and of no effect by the force of Top-Capital's economic power; the deaf Berger never heard the class-cry of distress from the employes of the Trusts now run by the Political Government—the Post Office; the Army and Navy, with their horror-striking instances of desertion, risked at the risk of life itself; the municipal plants, run "cheaply" at the expense of the workers' bone and marrow; the Navy Yards, operated by a Labor that is reduced to the status of menials; etc., etc. In other words, the deaf Berger never heard the thunder notes of the warning that Political Government Ownership intensifieth, destroyeth not, Class masterhood and Class subjection.

The blind Taft fails to see the lesson written on the scrolls of history that a great Historic Issue cannot be taffied off the stage; the mind's-eye of the blind-as-a-bat Berger is impervious to the rays of the fact that, if a Henry Clay failed to conjure away, with the dodge of the purchase of the slaves, the great Historic Issue involved in the feudalism that lingered in Chattel Slavery, a Berger but howls in the Wilderness with his three-card-monte legerdemain of the Governments' buying the Trusts as the solution of the great and culminating issue of all the Ages—the Abolition of Class Rule.

The deaf Taft cannot detect in the language he now holds the identical leit-motif of the language held by the Copperhead and the Bourbon Democrats of ante-bellum days—superstitious reverence for The Past; the deaf-as-a-post mind's ear of Berger cannot catch in his Henry Clay phraseology the cadence of the vapidity of Henry-Clayic physical and mental weak-kneedness.

No wonder. The deaf-and-blind Taft, the blind-and-deaf Berger have one mental root in common—BOURGEOISDOM.

SHOT-GUNS AND PRIVATE PROPERTY.

The other day an Indiana farmer seized a shot-gun and shot a neighbor in the back in a dispute over a plot of land. Private property was repeating its origin and forecasting its future.

Private property had its rise in violence. It was conquest by the strongest, and woe to the vanquished. What a Caesar, a Charlemagne, and a Napoleon accomplished on a gigantic scale, was also accomplished on a smaller scale by all who sounded the breaking up of primitive communal society by "digging a trench about a piece of common land, and saying 'This is mine.'" What occurred first with land occurred later with the tool. As soon as the complexity of machinery rendered it difficult for one man to acquire or operate it, he who did acquire it became equipped with the power to do violence to his fellow men by enslaving them to his uses. This congenital stain private property has never succeeded in wiping off. It never will. While the institution of one man owning what another needs to live by lasts, tragedies like that in Indiana will hold the stage.

Yet in its time private property, however violent its birth and character, was a step in advance. It enabled at least some to attain what previously none had attained—plenty and leisure. It created inequalities in society, but even those inequalities were in the nature of a rise above the previous dead level of drudgery and poverty. It was the foothills mankind had to traverse in its progress from the arid plain of equal misery to the luxuriant plateau of equal affluence.

Why then not continue in private property? Just because it is the foot-hills—an entirely necessary and unavoidable stage, but not one to be lingered in when the better vista is at hand. The lesson of co-operated industry, taught by private property, has been learned. The tool has been developed to the point that with its blessings equally distributed none need want. In the face of these facts, to go longer stumbling among the crime-producing adversities of private property is a greater crime than all others, for it breeds all others.

POOR GOMPERS! AGAIN

The Gompers article in this month's "American Federationist," one feature of which was commented upon last week, has another passage that also prompts the exclamation—"Poor Gompers!"

Mr. Robert Hunter having, with the gentleman's characteristic unreliableness, gotten up a "statistical table" in which no Trades Union members are credited to Congress, Gompers answers the point with a list of ten Congressmen—Wm. B. Wilson; W. J. Carey; James T. McDermott; T. D. Nichols; Carl C. Anderson; Isaac R. Sherwood; Arthur P. Murphy; John A. Martin; Wm. D. Jamieson; and Wm. Hughes;—about whom Gompers declares: "The last named holding an honorary card of membership, all the others being members in good standing of the bona fide union of their respective trades."

The Congress Joint Committee on Printing issues an official "Congressional Directory," which, among other things, contains sketches of the members of both Houses. The sketches are written by the sketchees themselves: they may be relied upon, however defective otherwise, not to omit any of the beauty-spots that the object of the sketch feels particularly good about. A consultation of the Congressional Directory, 61st Congress, 1st Session, throws detailed light upon the galaxy of Union men whom Gompers's list rescues from oblivion.

Wilson and Nichols, both of Pennsylvania, give their previous occupation as miners; Carey of Wisconsin and McDermott of Illinois give their previous occupation as telegraph operators. The rest give not the remotest inkling of any Trades Union occupation.

Anderson, who describes himself as a bootblack in boyhood, proceeds to tell that he "began a business career," later "in 1904 opened a factory for the manufacture of underwear, of which he is still owner and manager" in Fostoria, O., and that he "is president of the board of trade, president of the city hospital, and director in a number of manufacturing enterprises." (Page 68.)

Isaac R. Sherwood, who is very full of his war record, says on the subject of occupation that he "in 1857 bought the Williams County Gazette, Bryan, O." (Page 96.)

Murphy of Missouri "studied law, and was admitted to practice March 4, 1894; has been actually engaged in the practice since that time." (Page 67.)

Martin of Colorado "is a lawyer by profession." That is all he says on occupation. (Page 107.)

Jamieson of Iowa gives his occupation as "a newspaper publisher and editor." (Page 33.)

Finally Hughes, of New Jersey, avowed honorary member "is counsellor at law," that's all.

We do not doubt Mr. Gompers's word that, with the exception of the last one on the list who is an honorary member, all the other nine are "members in good standing of the bona fide union of their respective trades"; and very much are we agreed with Mr. Gompers that "it would tire one's patience to read, as well as occupy too much space to record here, the very large number of labor representatives in the various legislatures in the United States." Indeed, in the words of an old hymn, "tedious and tasteless the hour" would be spent in reciting the long list of these paragons, above all, to recite their records: in the first of the two addresses entitled "Two Pages from Roman History" quite a mob of Gomperstic "Labor representatives" were whipped upon the stage, and pilloried to the post of their own records as betrayers of the working class.

Mr. Robert Hunter is not only a man of bad breaks himself, he also is cause that bad breaks are in others—witness Gompers's Hunter-provoked break of citing with satisfaction, and truthfulness, besides, as true representatives of Gomperstic unionism a crew like the above, most of whom are, by their own descriptions of themselves, direct exploiters of labor, and all of whom have in Congress been acting as candle-bearers for the high priests of a social system that dooms Labor to the status of merchandise.

Which is why we say: "Poor Gompers!" again.

HAVE YOU PAID THE BOY?

You have paid the boy for the toil you bought;
He has had the price of his weary days
When he crushed the dreams that would come unsought,
When he heard the call of the woodland ways,
And the endless drone of the whirring wheels
Held the subtle surge of the blurred refrain
Of the mumbling bees in the grass that steals
Thru the meadow fence and along the lane.

And his eyes that strained as he did his task
Felt the weight of dreams, till mirages came
And the dust grimed walls were a sullen mask
Of the far fair hills where the flowers flame,
And the cluttered floor was a thing to fade
To sweep of land with its velvet sod
And a laughing brook where a boy can wade
By the banks where drowsy blossoms nod.

You have paid the boy. Have you paid for all?
You have paid him fair for the work he gave.
But the pictures hid by the gloomy wall,
And the coaxing hands that the tree-tops wave,
And the country road where the wreathing dust
Marks the flying feet of a happy lad—
You have paid the boy, and your course is just;
Can you pay for the fun that he never had?

For his ways to-day are the ways of man
And his face is set with the lines of age
Tho the years of his are a little span—
Was he paid for this when he got his wage?
You have paid the boy—but he paid you more
Than the days of toil that he gave to you,
For he wasted all of the untold store
Of the wonder dreams that he never knew.

—W. D. N., in the Chicago Tribune.

OBEYING THE LAW.

The American workman is always advised to obey the law. It is the business of the employer to dodge it, which is wholly American and, therefore, morally and legally proper. Public sentiment, which is expected to keep the public in proper trim, has no effect on corporations, so far as obedience to the law goes. If we ever get to where corporations can be sent to jail for "keeps," it may be different.—Exch.

AN "EXOTIC" PLANT

And a Little History Recalled for the Benefit of Divines.

By P. O'Rourke, Medford, Mass.

In John Boyle O'Reilly's poem, "The City Streets," we find the coming revolution portrayed vividly thus:

To have one sweet home that is safe and true, ten garrets must reek in the darkened streets.
'Tis Civilization, so they say, and it cannot be changed for the weakness of men
Take care! take care! 'tis a desperate way to goad the wolf to the end of his den.

Your statutes may crush but they cannot kill the patient sense of a natural right.
It may slowly move, but the People's will, like the ocean o'er Holland, is always in sight.
"It is not our fault!" says the rich ones. No, 'tis the fault of a system old and strong;
But men are the makers of systems: so, the cure will come if we own the wrong.
It will come in peace, if the man-right lead, it will come in storm, if it be denied:
The law to bring justice is always decreed; and on every hand are the warnings cried.

Take heed, for your Juggernaut pushes hard: God holds the doom that its day completes;
It will dawn like a fire when the track is barred by a barricade in the city streets.

Thus O'Reilly. Now hear Ferdinand Lassalle :

"The social revolution is bound to come; it will come in the full panoply of peace; provided the people take it by the hand and usher it in betimes, or it will come shod in iron, with wild dishevelled locks. Come it must in one way or the other. When I dive into history I can hear its approaching tread."

It seems to me that the two foregoing passages, coming from the pens of two such eminent men as Lassalle and O'Reilly, should cause the conservative middle course men—I mean our spiritual advisers—to sit up and take notice. I know Lassalle will be ignored by present-day theologians. But what of O'Reilly? He was a man after their own heart; but both he and Lassalle seem to agree on their fore-knowledge of coming events, along sociological lines. Or will O'Reilly, too, be classed as one who himself an "exotic," also gave forth an "exotic" doctrine? I mention this phase of the situation because a Boston divine, on his return from his trip abroad, said in a lecture here in Boston, "Socialism is an exotic plant, there is no need for this European pestilence here where justice is accorded to all."

Still another of this type says: "Socialists aim at bringing all women into industrial occupations." And yet, according to the latest figures I have at hand, there are over 5,000,000 women engaged in industrial occupations outside of their own homes at the present time. Of course the charge is absurd that Socialists can be or are responsible for any of the existing state of things. Socialists did not make conditions. Or must we again reiterate that, like the compass, the barometer, the thermometer or any other scientific instrument, Socialism does but point out the direction to follow and the methods to be pursued if the working class, nay, the human race, would arrive at the next logical step in evolutionary progress, the heaven of refuge, the land of promise, the co-operative commonwealth? Let us then take comfort in the thought that all great scientific truths were fought bitterly when first promulgated, and were not acquiesced in by intrenched might, greed and superstition. And it was only by fighting bitterly back that truth and the new thought won their way to acceptance. The next order, especially in things material, was always espoused by the downtrodden classes, and their demands were ever "exotic." But in the end time acclaimed them right.

And be it remembered that those who ever were so fond of shouting "exotic" were always on the side of wrong.

Until the workers know Socialism they are the hopeless victims of Capitalism. Spread the light!

UNCLE SAM AND BROTHER JONATHAN.

BROTHER JONATHAN — I have discovered a flaw in Socialism.

UNCLE SAM—I am all ears; let me hear it.

B. J.—Does not Socialist philosophy teach that the machine does away with skill?

U. S.—Yes.

B. J.—Where no machine is used and the worker himself manages his tools he must be equipped with skill, experience, a practical hand and eye, and often with physical strength? Is it not so?

U. S.—Exactly.

B. J.—The moment a machine is introduced into his trade it does away to some extent with all these qualities—skill, experience, practical hand, eye, etc.?

U. S.—Most assuredly.

B. J.—And the more the machine is perfected the more it does away with all these qualities?

U. S.—Certainly.

B. J.—And as this proceess goes on we may look to the time when all those qualities may be essentially unnecessary, the pressing of a button being able to produce all that is wanted?

U. S.—You got it straight.

B. J.—This being thus, I find this flaw in Socialist teachings—

U. S. puts both hands to his ears.

B. J.—Socialism claims that labor produces all wealth; that the increased wealth produced by machinery is not given to labor, and that labor should have it all. Now, then, in view of the fact that labor does less and less work, exerts less and less skill, needs less and less vigor, experience, and so forth, I claim that Socialism is wrong to want that all the benefits of increased wealth brought on by machinery should fall to labor. What have you to say against that?

U. S. (taking down his hands)—Now, stand firm because I am going to throw you—that is, your argument—heels over head.

B. J. spreads out his legs and braces himself up.

U. S.—What produces the machine?

B. J.—Why—er—hem.

U. S.—Labor, intellectual labor. With here and there an exception, all the inventors, from Watts and Eli Whitney down to John Breslin, have died poor. Their inventions were stolen by the capitalist class. You know that?

B. J.—Yes, that's true.

U. S.—Again. Granted that skill, etc., is more and more absorbed into the machine and rendered unnecessary in the workingman; still, whatever skill, experience or labor is yet left necessary is exercised by whom—the worker or the capitalist?

B. J.—The worker.

U. S.—The worker may exercise less skill, but the capitalist exercises none whatever; the same as before he is and remains an idler.

B. J.—Hem, yes.

U. S.—Who is entitled to the wealth that comes out of the machine—the idler, i. e., the capitalist, or he who does whatever work is needed to produce?

B. J.—The worker—hem—of course.

U. S.—You begin to look smashed. Now, to the last point. Suppose machinery has been so perfected that all the wealth one can want can be produced by the touching of buttons and that the idle, lazy, Seely-dinner-giving capitalists would be willing to do that much work, would it follow that the class which produced the machine but does not own it—it having been stolen from it by capitalists—should starve because its work has become wholly superfluous, and that the class that did not produce the machine should enjoy it because it holds that stolen property?

B. J.—That were wrong, indeed.

U. S.—Socialism maintains that the class that does the work should enjoy the fruits.

B. J.—I begin to see.

U. S.—So, then, if you want to be consistent and deny to the worker the increase of wealth because of the diminished skill he needs, you must also deny that increase and all wealth to the capitalists, who exercise no skill or productive work whatever.

B. J.—I yield! I am overthrown.

CORRESPONDENCE

[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.]

S. L. P. GIVES HIM HOPE.

To the Daily and Weekly People:—Enclosed please find fifty cents to continue the Weekly People for the next six months.

The Socialist party is such a strange conglomeration of interests (which are always rather personal, it seems to me), that, although I was disgusted with all capitalistic parties, it could not meet my requirements. I was therefore pleasantly surprised when I learned from my brother about the Socialist Labor Party, its tactics, objects, etc., a party which I had been led to believe dead.

The Weekly People, the faithful friend of the working class, has rapidly made a revolutionary Socialist of me, as it would make of all workingmen if their prejudice would be overcome and they would read it.

The teachings of the S. L. P. carry the convictions of truth, and the arguments are as faultless as it is possible to make them. This is plainly shown by the controversy between Mr. De Leon and Mr. Watson, which is working so disastrously for the latter.

It is for this reason that I recommend the S. L. P. to all workingmen, and am doing all I can for the movement, which I realize is for the good of mankind. It is only by revolutionary Socialism that we can permanently better the condition of the individual.

Therefore, best wishes to Mr. De Leon and all exponents of S. L. P. tactics. I hope that the workingman may soon realize that his interests lie in class action, and that the Social Revolution may come soon.

Alfred Gamp.

Holly Beach, N. J., June 6.

DAMAGING ADMISSION.

To the Daily and Weekly People:—The St. Paul Pioneer Press, of May 24, published a group of three photographs and headed them, "A Trio of Modern Kings." The three pictures were those of Czar Nicholas, King George V, and Louis W. Hill, son of James J. Hill. The Press goes on to say: "Two of these kings are cousins and rule over vast domains. The other, Mr. Hill, is president of the Great Northern Railroad and holds sway over no mean realm himself." It is nothing new for a Socialist to hear that we in this land of free America have our uncrowned kings. Louis W. Hill is not the only one, but there are the Morgans, Carnegies, Rockefellers, Guggenheims, Goulds, etc. Still, to have a capitalist sheet make the admission seems almost like reckless abandon.

J. Polson.

St. Paul, Minn., June 5.

ANOTHER VICTORY FOR "SOCIALISM."

To the Daily and Weekly People:—"One step at a time" Socialists will no doubt be gratified to hear from the latest advices from Great Britain, and judging from an extract taken from one of the daily papers reading as follows:

"The Rev. Conrad Noel, the Socialist speaker and author, has accepted Lady Warwick's offer of the living of Thaxted."

that great inroads are being made upon privilege. Socialist party members of a sympathetic nature will doubtless see in the foregoing that a line of tactics they themselves employ are doubtless as successful in other lands as their own. Half a loaf is better than no bread, and to refuse advantages, by not putting forward your leading lights, such as speakers, authors, and other busy bodies, were to abandon strategic points to the enemy.

W. T. L.

Montreal, Canada, June 1.

MRS. JOHNSON IN PORTLAND, ORE.

To the Daily and Weekly People:—Section Portland held a successful meeting on Saturday, May 21, Mrs. Olive M. Johnson being the speaker. She spoke on: "The Labor Movement in America, Its Aims and Tactics." On Sunday night, May 22, she also spoke before the Scandinavian Discussion Club to a very large audience. There was a good amount of literature sold. The workers in Portland are looking forward and hoping that Mrs. Johnson will favor them with a series of lectures on her return from the International Socialist Congress. They want to hear sound scientific Socialism.

W. De Witt.

Portland, Ore., June 1.

DONE IN THE NAME OF SOCIALISM.

To the Daily and Weekly People:—Though we are no longer agitated with Halley's comet, it having crossed us and dropped off to the West, we need not feel lonely. In the East, that is, in the Nutmeg State, another comet,—no, not a comet, but a skyrocket—is rising, and our Elizabeth Daily Journal of Monday, June 6, has a "special" all about it. Bobby Hunter, S. P., has been nominated for Governor of Connecticut, and here is the way he talks, according to the "special":

"Connecticut is filled with political corruption. The reform elements in the two dominant parties are denouncing the rank monopoly of the New Haven road which is admittedly an 'octopus with its fingers about the throat of New England commerce' and they are just beginning to realize that the railroad will control the party conventions and nominate the tickets.

"Because of that fact, the Socialists are sure to make phenomenal gains at the coming election. The Socialists are real insurgents and the people will realize that before we get through. The New Haven road has ruled long enough and only through Socialistic success can its grip on the State's commerce be broken.

"It is not a far cry from a city to a State, and the success in Milwaukee will be duplicated in many States within the next few years. Inasmuch as it is plain that the people want a change, we intend to offer them the right change and so get their votes."

This is truly shedding a light on S. P. Socialism.

F. Werdenberg.

Elizabeth, N. J., June 7.

PIERSON PICKS 'EM UP IN TACOMA.

To the Daily and Weekly People:—With the co-operation of Comrade Olson and others we succeeded in landing 21 subs during the past week. Two of these are for the German paper, one for the Swedish paper, two for the Daily and the rest for the Weekly People.

Two street meetings were held corner Twelfth and Pacific streets. Comrade Olson opened both meetings with a short talk on the class struggle, and impressed upon those present the necessity of reading and studying our literature, especially the Sue books. We had a fairly good sized audience at each meeting, and the sale of literature, while not large, amounted to 26 pamphlets, 2 Sue books, and 2 subs., including a few copies of the Weekly People.

Two more meetings will be held, and we hope to meet with better success.

The G. A. R. gave its annual parade in Tacoma yesterday. The old veterans of the Civil War were supplied with automobiles, they being too aged to stand for the strain of a long march. Behind them followed the "patriots" who fought for "their country" during the Spanish American War. Following them were a great many children of the working class singing that old lie, that smells to the heavens, "My Country, 'tis of Thee, Sweet Land of Liberty."

We have some good hustlers in Tacoma, and with all of us pulling together you can look for another good bunch of subs. at the end of this week.

Chas. Pierson.

Tacoma, Wash., May 31.

"THE FAMILY" UNDER CAPITALISM.

To the Daily and Weekly People:—The following signed and attested declaration of what the worker's home amounts to under capitalism may be of interest to your readers. I found it in my mail this morning:

Robert W. de Forest, President; Otto T. Bannard, Vice-President; J. Pierpont Morgan, Treasurer; Edward T. Devine, General Secretary.

The CHARITY ORGANIZATION SOCIETY.
of the City of New York
Please address all Correspondence to the Charity Organization Society.
Cable Address, Charity, New York.
Telephone, 4066 Gramercy.
W. Frank Persons, Superintendent.
105 East 22d Street, New York.
May 26, 1910.

Mr. —— ——,
—— ——— Street, New York.

Dear Sir:—May I take the liberty of writing you about a widow with five children dependent upon her?

She is making every possible effort to keep her home and children together, earning what she can by doing day's work.

The oldest child is working, but her earnings are meagre. The four other children go to school.

It is impossible for the mother to provide food and clothing for them without further assistance. So we ask for $105 as a supplementary pension during the coming year.

Any contribution you may care to make in her behalf we shall gladly administer without deduction for expenses.

Very truly yours,
W. Frank Persons,
Superintendent.

J. Pierpont Morgan's name on the letterhead, ought to be proof against this being called another "Daily People lie."

A. C.

New York, May 28.

1900 SPECIAL CELEBRATION ISSUES 1910

The Sunday, July 3, 1910, issue of the DAILY PEOPLE will be a special 12-page number, containing features especially prepared for the occasion of the

DAILY PEOPLE'S 10TH ANNIVERSARY

The July 9, 1910, issue of the WEEKLY PEOPLE will also be a special 8-page issue in celebration of the same event. Both issues will be excellent ones with which to

PUSH THE PROPAGANDA

Bundle rates for these Special Issues:

DAILY PEOPLE:
100 copies $1.25
1,000 " ... 8.00

WEEKLY PEOPLE:
100 copies $1.00
500 or more copies, per 100 80c

DAILY PEOPLE orders must be in our hands by June 30. WEEKLY PEOPLE orders by July 5. Cash must accompany all orders

Daily and Weekly People
28 CITY HALL PLACE, NEW YORK.

THE INDUSTRIAL FIELD

GLEANINGS FROM THE TRADE UNION MOVEMENT.

Among the larger strikes were recorded the ladies' garment workers of New York city, 31,000 authorized out; Otis Elevator works, Yonkers, N. Y., 1,600; Pittston, Pa., 10,000 more or less, refusing to be betrayed; Illinois, 70,000 still striking.

The Globe smeltermen of Denver, 400 of whom struck three weeks ago, are said to have been split up by a compromise offer of the company. The men had demanded a flat increase of 30 cents per day; the company met this with a proffer of 10 and 15 cents.

Between 5,000 and 6,000 textile workers of the Borden mills in Providence, R. I., are to receive enforced vacations on alternate weeks starting June 13. Too much prosperity must be the reason, for what else could be the cause?

Latest advices from the Spokane waiters' strike say the strikers are firm and confident. Forty-three places are signed up, but the employers' association is holding out. An independent organization of those restaurants who granted the union scale is being formed. They will paddle then own canoe. These men, mostly small proprietors, say that they are more dependent upon union help than the larger houses, hence they had to sign.

In Texas the Rangers are sent to smash up the strike of the Maintenance of Way employes of the Southern Pacific; at Rochester, N. Y., a contractor sends a hurry call for deputies to club the "recalcitrant" laborers, and the deputies are deputed post haste.

It was bound to come. Two weeks ago the House of Representatives at Washington D. C., passed an amendment that no part of the $100,000 appropriation, to prosecute violations of the Sherman anti-trust law, should be used against labor unions. Anyone with his wits about him understood that the move was but a play to deceive labor. The Senate has just killed the measure. Now the Congressmen may come before the workers and say: "You see, we are willing to give you something, but the Senators stood in the way. They are responsible, not we." That's the game that was worked in Colorado seven years ago, when the people voted for an 8-hour day amendment to the state constitution. The Colorado lower house had its particular bill, and the upper house had a different pet measure, and the one chamber struck at the other, until adjournment ended the farce. And then both sides bowed before the people, each accusing the other of treachery. That's the way it goes under glorious capitalism.

The twelfth annual convention of the Brotherhood of Locomotive Firemen and Trainmen opened in St. Paul, Minn., on June 6. Seven hundred and fifty delegates represented the order, and the expenses were said to be $5,000 a day. It was given out that one of the important measures of the convention would be the building of a new home. Constitutional changes were to receive attention and also insurance matters. Last year this order paid $800,000 in death and disability claims,—that's rather a huge sum and it betokens the hazardous nature of the trainmen's calling. Does it never occur to the organization that there might not be such a sacrifice of life, as the outlay of $800,000 implies, if railroading were conducted under a system where profits were not the sole consideration?

There is never a report heard of a number of workers organizing a union in A. F. of L. fashion but it makes one remark they are repeating the same old performance, a performance which ends in disappointment and dismay. In the zinc mining district in Missouri the miners are discussing the formation of a general union. The prospects are fairly good that a number of Locals will be started. Give them time, and as soon as things slacken up some there, the organization will go to pieces. A. F. of L.ism fails to provide its membership with an ideal worth striving for, a way out of the labyrinth of capitalism.

Of course, this is a "free country," and every man "has a right to go to work on his own terms," but what good is all that freedom and all that right when, as a matter of fact, the workingman can't avail himself of it? In Illinois seventy thousand coal miners have been holding out for these supposed privileges, but they must have found out by this time that planted between them and their rights is an obstruction, namely, the operators. It will be well for them to think of this after their strike is over.

Wireless telegraph operators are being enlisted in unionism. S. J. Konenkampf, head of the Commercial Telegraphers' Union, has just left this city after enrolling a number of these men in a branch of the C. T. U. He also was instrumental in renewing some agreements for his union, agreements which, in the last analysis mean, that the members are satisfied to be the companies' slaves. Otherwise were it if the telegraphers were conscious that such agreements are but makeshifts in the struggle for final emancipation. But no such idea is given them to think of by their Konenkampfs, that would be positive disaster for the telegraphers, and for the rest of the working class, if they were economically free. Hence, they are held to considering only agreements and small trade talk. But Socialism? Never!

Good for the non-union man! Time and again does he show a better spirit of revolt and a better sense of labor solidarity than his much unionized A. F. of L. brother, and when it comes to a "pinch," he is more than ready to do his share to thrash the employer. A fresh instance is reported from Plainfield, N. J. There the printing press machinists struck for 33 1/3 cents per hour. In one shop all the machinists, members of the I. A. M., struck, but in the other, with 132 men employed, 9 of whom belonged to the I. A. M., 14 to the Amalgamated, and the remainder unattached, things looked dark. The Amalgamated men balked, but the unorganized men saved the situation: they struck. The result was that at the Potter Company, where this large number of non-union men were employed the employers at once made a proposition of 30 cents an hour and an increase of 10 per cent for those already receiving 30 cents. The Scott Company also made an offer. Both were turned down, and the original demands were insisted upon. The lesson to be learnt from the action of these unattached men is this: There is nothing wrong with the spirit of the workers, neither with the machinists nor with any other trade; they are willing and ready to assert themselves against capitalist usurpation and dictation, but they instinctively know that with their present methods of warfare they can't come out victorious. Give them revolutionary Socialist doctrine, not the Socalist party kind of "stick to your union and vote for us," but the Socialist Labor Party kind: "Organize all the industries from top to bottom, organize as a class and give battle to the industrial lords both on the political and on the economic field." Give the workers that message, all ye who are men, and then see the inspiring sight of Labor moving forward to triumph!

Twenty-five years of clinging to A. F. of L.-ism, and all that goes along with it, such as blue label agitation, sick and death benefit funds, first aid to the injured, or relief to the aged, etc., has brought the cigarmakers down from among the highest paid mechanics to a position where it is almost impossible to drag along. At present these cigarmakers of this city are holding sessions to see what can be done to pull up their trade and gain better conditions. The first of these meetings began on June 5 at Bohemian Hall, this city. It was thought that steps should be taken to organize the trade throughout the country. Some of those present seemed to have a glimmer of light, for they said that the present organization had sunk to being a mere beneficial society, and they were of the opinion that there was no reason why the Cigarmakers International Union should not be a power in its particular branch of industry. Truly, there is no reason why the union should not be a tower of strength except the fact that it is organized on the narrow craft lines which engender a selfish regard for its own trade and promote indifference to the fate of the rest of the working class. These men have to learn the lesson of working class solidarity; that there is nothing will win against the employer or the emloying class short of the thorough organization of the working class, and organized in such manner which recognizes an injury to one as the concern of all; in short, organize industrially, get the whole industry together from the laborer in the tobacco field up to the packer, and then reach out a helping hand to organize other trades. Down with the capitalist system, and up with the Industrial Republic!

G. L. R.

LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

A. R., BOSTON, MASS.—Your informant must be badly mixed—or he tried to mix you up. There is not the slightest evidence of "European Socialists changing their position on immigraton and coming over to the S. P. position." The evidence is all the other way. Neither is there any probability of the subject coming up again at Copenhagen. The Copenhagen order of business is published. Immigration is not among the subjects on the list. Should the subject be again forced for consideration, it will receive even more emphatic condemnation than heretofore.

R. R. D., CHAMPAIGN, ILL.—The first thing to do in matters of classification is to keep firmly in mind that there is no such thing as hard and fast lines—in sociology any more than in biology. Types must be considered, understanding that these shade imperceptibly one into the other. With this caveat in mind it may be said: The type of the capitalist is the man who works not, and whose living is derived from the surplus wealth produced by Labor and sponged by him. And yet there are capitalists who do take a hand in production; but the surplus wealth produced by these is consumed by themselves, hence they also fall within the category of capitalists. The type of the wage earner is the man whose surplus value is sponged up by an employer. And yet there are wage earners with a little bank account, yielding interest, which represents surplus value produced by the working class; but the yield from that source is so trifling that it is negligible—"de minimis non cural lex," the law does not bother with trifles; hence such men properly fall within the category of wage earners.—Next question next week.

J. B., CHICAGO, ILL.—The S. P. resolution on immigration is, as Comrade Reinstein describes it, a string of words for the sport of "autonomous interpretation."

D. S., MANCHESTER, N. H.—The People never writes in anger. It writes deliberately and with accuracy. The People is guided by the priniciple never to say aught tnat the ripening of the times may cause it to retract.

F. D. T., DENVER, COLO.—It is enough for one to wish never to hear the word "class-consciousness" repeated—so often is it used without sense. The term can be made clear, not by its tiresome iteration, but by its exemplification through acts.

W. A., DULUTH, MINN.—Herve is no ranting Anarchist. He is a man of knowledge, training and character. His propaganda of Anti-Militarism is doing more for the conservation of peace in Europe than any other one factor. The Governments do not know to what extent Herve's suggestions may have permeated the Armies. More than one incident has occurred to render the Governments apprehensive of what may happen in the Army in case of war.

T. H., MADISON, WIS.—The law of surplus value, which is an off-shoot of the law of exchange-value, knocks Malthusianism sky high. Labor produces vastly more than it could consume under the highest standard of living.

J. H. S., NEW YORK.—How dare an S. P.-man, who would break a leg to appear in the capitalist press, find fault with the reliability of that press? Every S. P. letter, etc., of the numerous ones published by the capitalist press, is an endorsement by the S. P. of capitalist journalism as a reliable conveyancer of information.

W. V., SAN ANTONIO, TEX.—Read Anarchist publications as one may, not a single constructive thought is found in them. It is lampoon or lamentation, alternated with more or less pretty, more or less stale poetic imagery and sentimentality.

W. J., WORCESTER, MASS.—To attack Socialism on the ground that the speaker for Socialism would get into office and the things would continue as to-day is imbecility. Who would think of attacking Free Trade on the ground that the speaker for Free Trade would get into office and "things would continue as before"? No sane man would do that. Free Trade is considered on its principles: if false it is rejected, if true it is accepted. So also does the sane man deport himself with regard to Socialism.

J. H. A., LOUISVILLE, KY.—Matter appeared, Daily People, May 29; and also in the weekly following. No acknowledgment is made of articles that are published.

J. S., MINNEAPOLIS, MINN.—Scratch 'em and you will find this fact:—the real objection that Labor Lieutenants of the capitalist class, Anarchists, Socialist party intellectuals, together with the rest of that kidney, have to the Socialist Labor Party is, not its "style," but the facts that the S. L. P. propounds. By howling against the "style" of the Daily People, these folksies expect to transfer the discussion to the field of Lindley Murray, and to take it away from the field of Karl Marx—vain endeavor.

J. M., CHICAGO, ILL.; D. B., PASADENA, CAL.; A. H., FORT SMITH, ARK.; E. J. H., PHILADELPHIA, PA.; A. S., MILWAUKEE, WIS.; R C., SPOKANE, WASH.; A. S., JERSEY CITY, N. J.; J. H. A., LOUISVILLE, KY.; G. M. S., PROVIDENCE, R. I.; H. B. S., HAMILTON, ONT.; S. R., BROOKLYN, N. Y.; C. C. C., PLEASANTVILLE, N. Y.; E. B., COLUMBUS, O.; H. B. A., LONDON, CANADA; C. B. W., NEW HAVEN, CONN.; J. K., SAN FRANCISCO, CALIF.; M. R., HOLYOKE, MASS.; H. J. S., LOS ANGELES, CALIF.; F. F., HARTFORD, CONN.; A. E., BOSTON, MASS.; B. S., NEW YORK, N. Y.; L. G., DENVER, COLO.—Matter received.

History. EUGENE SUE'S Fiction.

THE MYSTERIES OF THE PEOPLE
OR
HISTORY OF A PROLETARIAN FAMILY ACROSS THE AGES

A FASCINATING work, thrilling as fiction, yet embracing a comprehensive history of the oppressing and oppressed classes from the commencement of the present era.

Eugene Sue wrote a romance which seems to have disappeared in a curious fashion, called "Les Mysteres du Peuple." It is the story of a Gallic family through the ages, told in successive episodes, and, so far as we have been able to read it, is fully as interesting as "The Wandering Jew" or "The Mysteries of Paris." The French edition is pretty hard to find, and only parts have been translated into English. We don't know the reason. One medieval episode, telling of the struggle of the communes for freedom is now translated by Mr. Daniel De Leon, under the title, "The Pilgrim's Shell" (New York Labor News Co.). We trust the success of his effort may be such as to lead him to translate the rest of the romance. It will be the first time the feat has been done in English.—N. Y. Sun.

15 Volumes on Sale.
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THE IRON PINCERS.....50c.
THE IRON TREVET......75c.
EXECUTIONER'S KNIFE..$1.

NEW YORK LABOR NEWS CO.,
28 City Hall Place, New York

OFFICIAL

NATIONAL EXECUTIVE COMMITTEE—Paul Augustine, National Secretary, 28 City Hall Place, N. Y. City.

CANADIAN S. L. P., Philip Courtenay, National Secretary, 144 Duchess avenue, London, Ont.

NEW YORK LABOR NEWS CO., the Party's Literary Agency, 28 City Hall Place, N. Y. City.

NOTICE—For technical reasons no Party announcements can go in that are not in this office by Tuesday, 6 p. m.

NATIONAL EXECUTIVE COMMITTEE, S. L. P.

The members of the National Executive Committee, Socialist Labor Party, are hereby notified that the next regular semi-annual session will convene at National Headquarters, 28 City Hall Place, New York City, on SUNDAY morning, July 3, at 10 o'clock.

State Executive Committees which contemplate sending their N. E. C. member to the above session will please inform the undersigned on or before June 22.

Paul Augustine,
National Secretary.

N. E. C. SUB-COMMITTEE.

A regular meeting of the above committee was held at national headquarters on Wednesday evening, June 8, with Schrafft in the chair. Members present: Kihn, Schrafft, Rosenberg, Schwartz, Mittleberg, Lafferty, Signarovits, Lefkovits, Sweeney and Machauer.

The secretary being absent, Kihn was elected temporary secretary. The minutes of the previous session were read but not adopted owing to their being unsigned. Financial report: receipts, $404.50; expenditures, $524.91.

Reports of Committees: Press Committee and National Leaflet Distribution Committee report progress. National Secretary reported visit to Section Richmond County, N. Y., together with Secretary of New York S. E. C. on behalf of organization work in that locality.

Correspondence: From B. Reinstein, Buffalo, N. Y., regarding adjustment of expenses as reporter to S. P. convention, and Special Fund matters. From J. Marek, New Haven, Conn., regarding Special Fund matter. From R. Katz, report of his work in New Jersey and statement of receipts and expenses. From Olive M. Johnson, Hamtramck, Mich., regarding schedule of meetings, also sending requests for meetings at Hamilton and Toronto, Canada. From J. Kircher, Cleveland, Ohio, regarding Special Fund. From Socialist Labor Party of Australia, requesting privilege to publish Sue stories in the Sydney "People," request granted and action of national secretary endorsed. From Colorado S. E. C., nomination of candidates by general vote. From Virginia S. E. C., Pennsylvania S. E. C., Massachusetts S. E. C., Washington S. E. C., ordering due stamps and reporting on general Party activity. From N. J. S. E. C. requesting Jewish speaker; referred to Jewish Federation. From Section Philadelphia, Pa., regarding Katz's work; Cook County, Ill., regarding Reinstein and Johnson meetings, and requesting information; Section Boston, Mass., requesting date from Olive M. Johnson for lecture in July; Section Manchester, N. H., information re F. G. R. Gordon; Section Santa Clara, Cal., reporting successful lectures; Section Allegheny County, Pa., remitting on International Bureau dues; Section Erie County, Pa., reporting failure to hold meeting for Reinstein, but will hold meeting for Olive M. Johnson; Section Milwaukee, Wis., general Party matters; Section El Paso, Tex., announcing publication of "El Proletario," Spanish S. L. P. paper in the near future, and requesting financial support, referred to the N. E. C. From August Gillhaus, San Francisco, Cal., regarding matters in that Section, referred to the N. E. C. From Paul Kretlow, Berlin, Germany, regarding Party matters. D. B. Moore, Granite, Okla., remitting on dues. From H. Eisenach, Schenectady, N. Y., regarding Special Fund. From W. J. Snyder, Altoona, Pa., regarding Katz's meeting, expects to organize Section. From A. A. Grant, Scranton, Pa., regarding Katz tour and re-organization. Fred Herman, Lincoln, Neb., remitting on dues. From J. Fredrikson, Boston, Mass., requesting credential to International Socialist Congress, referred to the N. E. C.

Adjournment 9:30 p. m.

A. C. Kihn,
Secretary pro-tem.

NEW YORK STATE EXECUTIVE COMMITTEE.

A regular meeting of the New York State Executive Committee, Socialist Labor Party, was held at 28 City Hall place, New York City, on Friday, June 3rd, at 8 p. m., with Henry Kuhn in the chair, the others present being Walters, Scheuerer, Hiltner, Grieb and Moonelis. Donohue and Johnson absent without excuse.

Minutes of the previous meeting adopted as read.

The Secretary reported he had written the National Secretary regarding a campaign leaflet for general distribution; that he had been to Rochester and Buffalo and made arrangements with the notaries and with others in each place to cover counties in the upper part of the State; at Rochester collected moneys for Operating Fund, and at Buffalo also got the Organizer to make application for notaryship; that he had called another meeting in Richmond County on June 2nd, and also, that he had qualified as a notary for that county, and would be ready to gather signatures at the same time; that he had engaged L. Abelson to collect signatures, and assigned him to ten counties as a starter.

Report of the Secretary adopted and actions endorsed.

Kuhn reported leaflet drawn up by him and printed in the Daily People, and had spoken to the National Secretary about issuing same as a national leaflet, and the latter said he would bring the matter before the Sub-Committee.

Financial Secretary reported having received orders for and sent dues stamps to Troy.

It was decided to order 500 subscription lists for the campaign; decided that the leaflet mentioned in Kuhn's report be also published as a pamphlet, as it deals comprehensively with the history of the movement and should be preserved in more substantial form than in a leaflet; it was also decided that a committee of two be elected to appear before the next meeting of the Sub-Committee to request that Comrade De Leon be asked to write a leaflet on "High Prices"; Scheuerer and Grieb elected as the committee.

Financial Report for May as follows—Income: General $58.60, mileage $10.65, total $69.25; Expenses $25.16; Balance for month $44.09.

Meeting adjourned at 9 p. m.

Edmund Moonelis, Secretary.

MINNESOTA S. E. C.

The Minnesota S. E. C. met at 1938 University avenue, St. Paul, June 4th. Olson chairman. Present: Reil, Henion, Carstensen, H. Johnson State Secretary. Absent: Cikanek and Jensen. Cikanek excused.

Minutes of last meeting read and approved.

Correspondence:—From Section Duluth, containing vote for S. E. C.; filed. From H. W. Brodholdt, Sturgeon Lake, Minn., containing vote for S. E. C.; filed. From C. W. Brandborg, Henning, Minn., vote for S. E. C. and nominations for governor; filed. From C. Thompson, vote for S. E. C. and nominations for governor; filed. From C. J. Smith, Minneapolis, Minn., declining nomination for S. E. C.; filed. From Magnus Malmgren, Parkers Prairie, Minn., vote for S. E. C., and nominations for governor; filed. From Section Minneapolis, vote for S. E. C., and nominations for governor; filed. From Section St. Paul, vote for S. E. C. and nominations for governor; filed. From Lettish Socialist Federation, Minneapolis, regarding State picnic; filed. From E. B. Ford, Faribault, Minn., regarding State campaign; referred to committee on State campaign.

Peter Reil, Fred Henion, H. Johnson, Samuel Johnson, C. W. Brandborg and W. E. McCue were nominated for governor. Reil and Henion accepted. H. Johnson and McCue declined.

Report of State campaign committee accepted.

Vote for candidates for S. E. C. as follows: McCue 30, Cikanek 29, Olson 25, Carstensen 19, Reil 18, Henion 14, W. Rodenkircher 14, C. J. Smith 12, Hilderbrandt 12, Anderson 11, Jensen 9, Peterson 7, Casperson 6.

Vote for State Secretary as follows: W. H. Erehart 3, Herbert Johnson 20.

Decided that State Secretary notify Sections and members at large to vote for candidate for governor, said vote to be in hands of State Secretary not later than June 25.

Decided that State Secretary communicate with E. Bosky, Mankato, Minn., and A. Boshart, Moorehead, Minn., regarding their obtaining notarial commissions and soliciting signers for petition, expense for same to be paid by S. E. C.

Expenses $1.50; receipts $4.92; balance on hand $24.55.

Meeting adjourned.

W. E. McCue, Recording Secy.

KATZ'S TOUR IN PENNSYLVANIA.

Reading, Allentown and Vicinity, June 11th to 17th.

Scranton, Lancaster and Altoona, June 18th to 24th.

Allegheny County and New Brighton, June 25th to July 8th

ALLEGHENY COUNTY, PENNSYLVANIA.

A meeting of the 26th Ward Branch, S. L. P., will be held on SUNDAY, June 26th, at 164 South Eighteenth street, for the purpose of reorganizing Branch 26th Ward. All readers of the Party organs and sympathizers wishing to join the Branch are cordially invited to be present at this meeting. National Organizer Rudolph Katz will address the meeting.

L. M. Barhydt, Organizer.

SECTION PASSAIC, BRANCH I.

Regular meeting of Branch I, Section Passaic County, will be held THURSDAY evening, June 16th, 8 p. m., at Feist's Hall, Prospect and Ellison streets, Paterson, N. J. This will be also a general Party meeting, and all sympathizers and readers of The People are invited to be present, as a vigorous campaign is to be inaugurated.

Come and offer suggestions for the spread of the propaganda.

Organizer.

ST. LOUIS PICNIC!

The annual picnic of Section St. Louis, Mo., will be held on SUNDAY, June 19th, at Wolz's Grove. Take Cherokee cars south to end of road; then Lakewood car to the Grove. Good music. Games and amusements for young and old. All friends and sympathizers are cordially invited to attend. Admission 10 cents.

The Committee.

SAN JOSE PUBLIC MEETINGS.

Section San Jose, Socialist Labor Party, holds June public meetings at A. O. U. W. Hall, 162 S. First street, San Jose, Cal., on Sunday evenings, 8 p. m., as follows:

June 19—Mr. A. Anderson, of San Francisco, speaks on "The Labor Movement."

June 26—Mr. Arthur Howe speaks on "Should a Political Party Own Its Press?"

Everybody invited.

SAN FRANCISCO LETTER.

(Continued from page 1.)

consists of an organization of the truck gardeners of San Francisco and San Mateo counties. To prevent the ruinous competition which prevails among small farmers, they organized to market their produce and to fix a minimum price, which is admittedly low. Many of these "trust magnates" wear overalls and work on their own or rented farms. Practically all of them are Italians. The District Attorney, who was elected by the railroad interests, can proceed against them with a brass band play, for the "dagoes" have no votes and the District Attorney ingratiates himself with the "common people," the A. F. of L., and the anti-immigration Socialist party. Unterman gets a bunch of loving kisses and affectionate squeezes in a lengthy article appearing in last week's Organized Labor, official organ of the S. F. Building Trades Council. He gets all the hugs and mugs for his anti-immigration report at the Chicago "Congress." Good doggie, nice doggie.

Who said the bourgeoisie were stupid? Where is the foul slanderer? Bring him to bar and force him to listen to this. F. A. Meyer, a S. F. land owner, proudly proclaims that he has beaten the tenement statute of 1909. The act provides that wherever an "apartment" house is erected on a lot which runs through from one street to another street or alley, "there shall be a yard space through the center of the lot, midway between the two streets, which shall extend across the full width of the lot, and shall never be less than twelve feet in depth from wall to wall." Where the lot is a hundred feet or over, this yard space shall not be less than twenty-four feet.

The enterprising Meyer did not want to let all this land lay idle. Others might be balked by the law, not so the resourceful Meyer. He deeded over a strip of land an inch wide on one of the frontages to his wife, and now is able to "work" all his land. Meyer says with conscious pride, "The matter of an inch in reality is nothing, since most buildings are almost an inch either on or off the street line." So even the inch is saved.

A. R.

.. Antipatriotism ..

Celebrated address of Gustave Herve at the close of his trial for Anti-Militarist Activity, before the jury of La Seine.

An excellent answer to Capitalist Jingoism and capital exposition of the need of international unity of the working class.

Price 5 Cents.

NEW YORK LABOR NEWS CO.
28 City Hall Place,
New York.

IT IS NOT TOO LATE

To Do Something to Mark Daily People's Anniversary.

Subscriptions in general were somewhat better than for the previous week, but everything considered they were by no means what they could and should be.

Only two weeks now and we have the Daily People's Tenth Anniversary.

You can do something for the Movement in two weeks. You can get at least one new reader in that time.

Do it this week, and maybe you can get more the following two weeks. Don't put the matter off. Now is the accepted time.

There are hundreds, yes thousands, of workingmen willing to subscribe to papers worth reading, who don't know about the Daily and Weekly People. Your's the privilege and duty to tell them.

Comrade Mager, Alberta, Canada, started out to try his hand at sub getting and got one yearly. His experience has encouraged him to try for more.

Mrs. Kingman, a Massachusetts reader of the Weekly People, in renewing her subscription, says: "I believe the paper is doing very great good."

David Ogilvie, another Canadian reader of the Weekly People, renews for a year and informs us that he is now ready to join the Canadian S.L.P.

Comrade Prince of Chicago, in sending a year's sub for a new reader, says: "It took just one copy to convince this workingman as to the 'Difference.'"

Comrade Arnold, Louisville, Ky., who suggested the Daily People Tenth Anniversary 1,000 Club, has himself made good the pledge. He has sent thirteen subs in all, and "will try to run it up a bit higher before July 1."

Comrade Clever, Braddock, Pa., sent five dollars' worth of subs last week, making good as a member of the Daily People Tenth Anniversary Club.

Not one subscription last week from the territory under the jurisdiction of Section New York.

A Pittsburg comrade sends the subscription of an S. P. man and says he thinks the paper will be the making of the subscriber.

We are expecting One sub from you—this week. Don't fail us.

The roll of honor, those sending two or more subs during the week, is:

C. Wickborn, San Francisco, Cal. ..	2
S. L. P. Section, Denver, Colo.	4
F. Knotek, Hartford, Conn.	11
W. Huettemann, Kewanee, Ill.	8
J. H. Arnold, Louisville, Ky.	8
H. Koepke, Pittsfield, Mass.	2
H. Stone, Detroit, Mich.	8
J. Lidberg, Minneapolis, Minn.	8
W. E. McCue, St. Paul, Minn.	2
J. Scheidler, St. Louis, Mo.	3
B. Reinstein, Buffalo, N. Y.	2
J Meaney, Mottville, N. Y.	2
L. F. Alrutz, Schenectady, N. Y. ..	2
W. R. Fox, Cincinnati, O.	2
J. H. T. Juergens, Canton, O.	4
F. Brown, Cleveland, O.	4
D. B. Moore, Granite, Okla.	3
R. Katz, Philadelphia, Pa.	9
R. McLure, Philadelphia, Pa.	2
A. Clever, Braddock, Pa.	6
B. B. Cook, Galveston, Tex.	2
C. Pierson, Tacoma, Wash.	18
J. McCall, Tacoma, Wash.	5
T. Regan, Tacoma, Wash.	2
H. Reigate, Toronto, Can.	2

Prepaid Cards sold: St. Paul Minn., $6.00; Pittsburg, Pa., $5.00; El Paso County, Colo., $4.90.

Push the Propaganda.

OPERATING FUND.

Our friends contributed a total of $20.00 to this fund during the past week. Now that the slackness of the summer season confronts us we would remind our friends that more help in this direction, than has been forthcoming of late, is absolutely needed. Individuals about to contribute should do as two of last week's remitters did—solicit contributions from others and send in all together. Following are the contributors and amounts they sent:

J. Lavignini, Los Angeles, Cal	.50
J. Seelinger, " "	.50
W. D. McFarlane, " "	1.00
C. Darling, " "	1.00
S. Long, " "	1.00
E. Rouner, Shawmut, Cal. ..	2.00
G. B. Wilson, Denver, Colo. ..	1.00
J. Lidberg, Minneapolis, Minn.	2.00
S. Hauser, Columbia, Nev. ..	2.50
M. Hirschfeld, Albany, N. Y.	1.00
A. Levine, New York	1.00
S. Thompson, New York	2.00
H. D. McTier, Blacksburg, Va.	2.00
J. Harvey, Roanoke, Va.	1.00
J. B Schmidt, " "	.50
Ed. Smith, " "	.50
J. Harvey, " "	.50
Total	20.00
Previously acknowledged ..	6,472.58
Grand total	$6,492.58

DAILY PEOPLE'S TENTH ANNIVERSARY.

An Occasion of Exultation After Ten Years' Brilliant Success.

When the Socialist Labor Party decided to issue a daily English newspaper as its official organ, the decision was a momentous one. To issue such a daily paper is no easy task, even for financiers possessed of large capital,—and least of all for a revolutionary organization. Pessimists there were who prophesied failure; but the sturdy rebels of the S. L. P. clearly saw their task and set earnestly to work to accomplish it. And on July 1, 1900,—an ever-memorable date in the annals of the Socialist movement—the first number of the Daily People was issued.

Every revolutionary paper has a bitter financial struggle, for its sustenance is, and can only be, derived from the pennies of the working class. No subsidies or "certificates of deposit" from affluent capitalists, go to swell its resources. The Daily People had to face this struggle in its most bitter form; and had it not been for the devotion of the comrades and intelligent management by the business office, it would have had to suspend publication. But these two factors united to preserve its existence.

Besides the financial struggles, the Daily People had to also contend with a certain element in the movement, who, while pretending to be Socialists, nevertheless sought to throttle the revolutionary propaganda of the S. L. P. and its official organ. But happily, owing to the sturdiness of principle and discipline in the Party, the wiles of these schemers were detected and scotched, while the Daily People unterrifiedly pursued its revolutionary course; no person can say that the Daily People ever "compromised with truth to make a friend, or ever withheld a blow at error lest it made an enemy." Such rectitude in a newspaper is extremely rare in these days of a subsidized press and pseudo-Socialist publications.

Of a surety, such an honorable achievement deserves commemoration on this, the Tenth Anniversary of the Daily People's existence. And Section New York County, in co-operation with other Sections of the Party, will have a Tenth Anniversary Celebration, on SUNDAY, July 3, at MIDLAND PARK, Grant City, Staten Island, N. Y. The affair will assume the form of a picnic and summer-night's festival, commencing at 10 a. m., and a grand banquet in the evening, at 6:30.

This occasion will be one not of gloom, but of joy and happiness—exultation for past achievement, and confident hope for future victories. Accordingly, this will be a festive day for all. Dancing, games, and other amusements have been arranged, at which young and old, men and women, may enjoy themselves.

Tickets for the picnic are twenty-five cents, admitting man and woman. These can be had from the undersigned.

Tickets for the banquet are seventy-five cents per cover. Party members and sympathizers wishing to attend are urged to send their orders, accompanied with the requisite cash, immediately to the undersigned, as the sale of these tickets will close on Friday, June 24, for we must know one week in advance how many covers to order.

To work, ye militants who hold dear the success of the Socialist Movement and make this Celebration of the Tenth Anniversary of the Daily People, the great success it deserves to be, and will surely be if we all do our duty.

Section New York Co., S. L. P.
L. C. Fraina, Ass't Organizer,
28 City Hall Place, N. Y.

Until the workers know Socialism they are the hopeless victims of Capitalism. Spread the light!

GRAND PICNIC AND SUMMER NIGHT'S FESTIVAL
By
Section New York County
SOCIALIST LABOR PARTY
To Celebrate
10TH ANNIVERSARY OF THE
DAILY PEOPLE
At
Midland Park GRANT CITY STATEN ISLAND
On
SUNDAY, JULY 3, 1910
Park Opens 10 A. M. | GAMES | Dancing 2 P. M.
TICKETS (Admitting Gentleman and Lady) 25 Cents
CHILDREN ADMITTED FREE.
In the evening, 6:30 o'clock, at Midland Park Hotel, Grand Banquet. Tickets 75 cents per cover. Orders for these tickets must be in hands of Section New York, 28 City Hall Place, New York, on or before Friday, June 24th.

How to reach the Park:—From the Battery take Staten Island ferry to St. George, thence train or trolley to Grant City, direct to Park entrance

SECTION CALENDAR.

Under this head we shall publish standing advertisements of Section headquarters, or other permanent announcements. The charge will be five dollars a year for five lines.

San Francisco, Cal., 49 Dubose avenue, Headquarters and reading room of Section San Francisco, Cal., Socialist Labor Party, Hungarian Socialist Labor Federation, Lettish Socialist Labor Federation, and Scandinavian Discussion Club at 49 Dubose avenue.

Los Angeles, Cal., Headquarters and public reading room at 317 East Seventh street. Public educational meetings Sunday evenings. People readers are invited to our rooms and meetings.

Headquarters Section Cincinnati, O., S. L. P., at 1808 Elm street. General Committee meets every second and fourth Thursday. German, Jewish and Hungarian educational meetings every Wednesday and Sunday. Open every night.

Headquarters of Section Portland, Oregon, S. L. P., and Scandinavian Labor Federation, 224½ Washington street, Rooms 1 and 2.

Section Cleveland, Ohio, S. L. P., meets first and third Sunday of the month at 3 p. m., at Headquarters, 2416 East 9th street.

Section Allentown, Pa., S. L. P., meets every first Saturday in the month at 8 p. m. Headquarters, 815 Hamilton street.

Section Hartford, Conn., meets every second Wednesday in the month at 8 p. m., at Headquarters, 34 Elm street.

Section Providence meets every second and fourth Tuesday of the month at 98 Weybosset street, Room 14, 8 p. m.

New Jersey State Executive Committee, S. L. P. P. Merquelin, Secretary, 1121 Myrtle avenue, Plainfield; W. J. Carroll, Financial Secretary, 1076 Bond street, Elizabeth.

Chicago, Illinois—The 14th Ward Branch, Socialist Labor Party meets every first and third Friday, 8 p. m., at Friedman's Hall, Grand and Western avenues. Workingmen and women invited.

Headquarters Section Seattle, Wash., Sullivan Building, 712 First avenue, Room 309. P. O. Box 1854. Propaganda meetings every Sunday, 8 p. m., Columbia Hall, 7th avenue between Pike and Union streets.

Section Tacoma, Wash., S. L. P., Headquarters and free reading room, Room 304, Wallace Building, 12th and A streets.

All communications intended for the Minnesota S. E. C. should be addressed to Herbert Johnson, 487 Como avenue, St. Paul, Minn.

Section St. Paul, Minn., S. L. P., holds a **business meeting** the second Sunday of each month at Federation Hall, Corner Third and Wabasha streets, at 10 a. m.

Section Denver meets the first Sunday afternoon of each month at Hall, 202 Charles Building, 926 15th street. Agent of Party organs, Al. Wernet, Hotel Carlton, 15th and Glenarm streets.

Section Minneapolis, Minn., S. L. P. meets the third Saturday of each month at 8 p. m., at Union Temple, Room 3. Address of Literary Agent is Peter Riel, 2516 West 21st street.

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